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HISTORICAL ACCOUNT OF THE INDEPENDENT CHURCH AT  
POTTERSPURY, NORTHAMPTONSHIRE;

WITH NOTICES OF OTHER CONGREGATIONS IN THAT VICINITY.

To record the proceedings of a few villagers who have ventured to separate themselves from the endowed church, and have preferred the rude accommodation of some unsightly barn, to the spacious and commanding gothic structure in which their forefathers worshipped, may only expose us to a portion of that contempt which these *poor fanatics* usually receive from the admirers of a national hierarchy.

Identified, however, as such proceedings have ever been with the cause of religious liberty, and the progress of evangelical religion in our country, these pages are devoted to their records, and we are happy when we can invite our readers "to attend to the neglected and to remember the forgotten."

The humble village of Potterspury, Northamptonshire, was favoured, at the Act of Uniformity in 1662, with the ministry of a man, the Rev. *Joseph Nevill*, who was sufficiently conscientious not to submit to the hasty requirements of that Act, and who, it appears, suffered himself to be ejected, though he subsequently conformed. This fact warrants the assumption that he was a serious minister, and that his labours prepared the way for the more decided course of the *non-conforming* clergymen, who, before that generation had passed

away, planted a dissenting congregation in that village, which has not only continued, but progressively increased, during the lapse of nearly *one hundred and fifty* years.

About 1690, the Rev. *Michael Harrison* usually preached at the parish church of Caversfield, Bucks, and resided in the adjoining vicarage. This gentleman maintained familiar intercourse with evangelical dissenters, and was, in fact, preparing to secede from the National Church himself. As an illustration of it, we may quote the words of Dr. Calamy, who was at that period studying at Oxford. "There were, at this time, monthly fasts appointed by authority, and, generally speaking, observed very regularly, to implore the Divine blessing, in order to the success of our forces. At one of those fasts I was at Bicester, and assisted old Mr. Cornish, who was indisposed, at his Meeting House in the morning, and afterwards walked over to Casfield (or Caversfield), at a mile distance, the dissenters in a body bearing me company. There I preached in the public church in the afternoon, and had a crowded auditory from the country round. Mr. Michael Harrison at that time usually preached in the church at

Casfield (Caversfield), of which Mr. Beard was patron, and he lived in the house adjoining. But Mr. Harrison was now at a distance from home, in Northamptonshire, where he was gathering a congregation of dissenters about Potterspury, not far from Stoney Stratford (about two miles), designing to quit the church and settle amongst them.\*

The efforts of Mr. Harrison were successful. He soon gathered around him a few friends, and on his removal to Pury, one of his Caversfield hearers removed with him to enjoy the continued advantages of his ministry. There is reason to suppose that Mr. Harrison possessed but little property, and it appears probable that he induced his wife to sell a small estate in the county of Chester, to enable him to purchase the premises on which his own house and meeting were fitted up.

When the barn which formed the humble Meeting House was fitted up, Dr. Calamy preached the first Lord's Day of its opening, at the request of the people, and had a numerous auditory. Nothing could furnish a more decided proof of the sincerity of Mr. Harrison, than his willingness not only to relinquish his clerical stipend, but to hazard his own private property amongst a people who had been unaccustomed to make voluntary efforts for the support of a gospel ministry. He trusted, however, to the great principles for which he made these sacrifices, and he did not trust them in vain.

He gathered at Pury a Christian church, which must have been numerous, as more than thirty years after his removal, there were found fifteen members who had been admitted by him.

The only dissenting congregation in the neighbourhood at that time, was a Baptist Church at Stoney Stratford, whose members, sixty-five in number, were scattered throughout the neighbourhood. The establishment of a Pædo-Baptist Church in their immediate vicinity was likely to excite the *esprit de corps* by which, at least in former times, Baptist Churches were distinguished. That such was the case, appears probable from the fact, that Mr. Harrison felt himself called upon to defend his own practice by the publication of a small work, entitled, "Infant Baptism, God's Ordinance; or, clear Proofs that all the Children of believing Parents are in the Covenant of Grace, and have, as such, a right to Baptism, the new seals of the Covenant as the Children of the Covenant, as the Children of the Jews had to Circumcision, the then seal of the Covenant. By Michael Harrison, Minister of the Gospel at Potterspury."

That some excitement existed amongst the Baptists at Stoney Stratford, is evident from the fact, that this title-page was transcribed into their own church book, and the words, "*as he says*," placed as a stigma, immediately after the words, "preacher of the gospel, &c."

The Anti-pædo Baptist Church, though at that time without a pastor of their own, were not left undefended by their brethren in London. "Mr. Harrison, the Presbyterian minister of Potterspury, in Northamptonshire," says Mr. Walter Wilson, "having written a book in defence of *Infant Baptism*, was answered by Mr. Collins. To this gentleman Mr. Harrison returned a reply, in which (says Crosby) he wrote many uncharitable reflections and scandalous aspersions on the Bap-

\* *Life of Calamy*, vol. i. pp. 300, 301.

tists in general.' By way of rejoinder to this, Dr. Russel published a vindication of his brother Collins, and the cause he defended.\* We have no means of judging of the truth of Crosby's accusation against Mr. Harrison, nor do we know whether he replied to Dr. Russel.

In 1709, Mr. Harrison resigned his charge at Pury, and sold the premises to a person in the neighbourhood of London; reserving, however, to the people, the pulpit and other fittings of the meeting-house. The congregation, after his removal, rented the place, and subsequently purchased the whole property, and invested it in the hands of trustees as usual.

Mr. Harrison subsequently became pastor of the Independent Church at St Ives, Huntingdonshire, where he continued to labour many years; and died in January, 1726, leaving two daughters to lament his loss. The immediate successors of Mr. Harrison did not continue long at Potterspurty; and of their labours, little is now known. The Rev. Isaac Robinson sustained the pastoral office about four years. In 1714, the Rev. William Bushnell was pastor, and continued to preach at Pury till Michaelmas, 1729, when he removed to Andover; and from thence, in 1732, to Nailsworth. He was succeeded, at Pury, by the Rev. Samuel Tailor. In the year 1739, the church being destitute of a pastor, they invited the Rev. John Heywood, then at Lincoln, who occupied their pulpit for a year, and then was ordained pastor, September 25th, 1740; when the Rev. Mr. Petto, of Floore; Mr. Cartwright, of Long Buckby; and the Rev. Mr.

Drake, of Yardley Hastings, led the ordinary devotions of the people; the Rev. Mr. Clarke, of St. Alban's, offered the ordination prayer, with the imposition of hands; the Rev. Dr. Doddridge, of Northampton, gave the charge; and the Rev. Mr. Hunt, of Hackney, preached to the people.

It was usual, amongst our forefathers—and the custom might most advantageously be revived amongst us—for the candidate to pass under an examination before his ordination. Mr. Heywood was required to maintain the following Thesis, in Latin—"The Scriptures a Rule of Faith;" and the MS., carefully and curiously written, remains to this day, as an interesting proof of his competent learning, and sound Protestant principles.

Mr. Heywood's settlement at Pury, was the commencement of a new era in its ecclesiastical history.

Although Mr. Harrison is described by Mr. Wilson, as a *Presbyterian*, yet the church at Pury was Independent; and soon after Mr. Heywood's settlement, he drew up for their use the following church covenant, which they adopted, as was usual among the older Independents. The document is illustrative of the piety, activity, and loyalty of those who subscribed it.

"*Church Covenant.*—1. We avouch the Lord this day to be our God, and ourselves to be his people, in the truth and sincerity of our hearts.

"2. We call upon heaven and earth, angels and men, to witness this day, that we recognise our Baptismal Covenant, and give up ourselves to God the Father, Son, and Spirit, as our Creator, Redeemer, and Sanctifier, in an everlasting Covenant, never to be forgotten.

\* History and Antiquities of Dissenting Churches, vol. iii. p. 393.

" 3. We do bind ourselves in the presence of God, to walk together in his ways, to attend upon his word, and ordinances of his grace, resolving to cleave to the Lord Jesus Christ, and to him alone, for pardon and salvation.

" 4. We do sincerely promise, through divine assistance, to make the glory of God our aim and end, to watch against every thing that would offend God, grieve his holy Spirit, and bring a reproach upon the good ways of God.

" 5. We solemnly promise to walk with all our fellow-Christians, with all humility and tenderness; to love one another, even as Christ has loved us, and given himself for us; to avoid jealousies, suspicions, backbitings, censurings, provoking, secret risings of spirit against them; to bear and forbear, to give and forgive, as our dear Lord had taught us.

" 6. At all times we desire, by the help of divine grace, to watch against every thing that would offend our fellow-Christians; and promise to be willing to submit to the advice and counsel of our Minister and fellow-Christians.

" 7. We promise to behave with all possible loyalty and allegiance to his sacred Majesty, King George, and to pray for him and all his Royal Family, that God may bless them, and confound all the designs, and blast the counsels of all his enemies, both at home and abroad.

" 8. We promise to cultivate the duties of the closet, and to promote family prayer, that God may dwell with us and bless us, and all that are dear to us. We also promise to abound in the strict sanctification of the Lord's day, and to bring all we can under the droppings of God's sanctuary. And all this we promise, not in our own strength and power, but

in the name and strength of our Lord Jesus Christ, with whose blood we desire this Covenant may be sprinkled."

Mr. Heywood possessed a zealous spirit, which induced him to undertake an extensive range of itinerant labour, not only in the villages in which his predecessors had preached, but in many and more remote places, where, but for his abundant efforts, the Gospel would have been unknown. He kept a journal of all the places at which he preached, characterised by an union of minute detail and careless omission; so that, while he recorded every service, and every place where he either visited or lodged for a night, almost in the very same phrases, yet he omitted facts which were necessary to illustrate his personal history.

The following specimen of this interesting document, containing the doings of *one week*, may be regarded as characteristic of the whole, and assuredly most creditable to his industry and godliness.

" Lord's day, April 7th, 1771, a most merciful Sabbath, very hoarse, carried through: blessed be my dear Redeemer.—Luffield Abbey Lecture.—Dear Jesus, smile and crown.

" Monday, April 8th, prayed at Luffield, and went to Mr. Hipwell's.

" Tuesday, April 9th, Burton Lecture.—Dear Jesus, crown.

" Wednesday, April 10th, Cranford Lecture: Mr. John Ludborow buried.—Lord, fit me to follow.

" Thursday, April 11th, prayed at Mrs. Ludborow's, and at Mrs. Pulver's: came to Thrupp, preached the evening lecture.—Dear Jesus, smile and crown.

" Friday, April 12th, prayed at Mr. Hipwell's, came safe home, found all well.—Bless the Lord,

O my soul, through my dear Redeemer. Amen.

"Saturday, April 13, at home, prayed at E G D G.

"Lord's Day, April 14, Towcester day: Stoney Stratford Lecture: prayed and lodged at Mrs. Brown's: very hoarse.—Dear Jesus, appear."

Great prosperity in the church was the reward of these faithful labours.

Mr. H. issued a pastoral letter, "On the Nature and Importance of Regeneration," addressed to his church and congregation, who are described as dwelling in Potterspury, Yardley Gobion, Paulerspury,\* Heathencote Towcester, Handley, Caucutt, Shuttlehanger, Hartwell, Cosgrove, Alderton,

\* This place is deserving of notice, as being the birth-place, and, for many years, the residence of the venerable Dr. Carey, and also of his nephew, the Rev. Eustace Carey. The Gospel was introduced into this village by the celebrated Dr. Doddridge, and was preached for many years in private houses, by neighbouring ministers, particularly by Mr. Heywood, and the minister who preached in the old meeting-house at Towcester. In consequence of the opposition with which these holy men and their hearers met, their place of meeting was often changed, and at length it was found necessary to give the village entirely up; after which, it remained in a comparatively neglected state, for some years: at length the pious people at Towcester, particularly the Rev. Wm. Hawkins, feeling for the ignorant and depraved state of the inhabitants, were induced to make another effort to preach the Gospel among them; but finding all efforts to procure a house in vain, a piece of ground was purchased, and a meeting-house, capable of holding about 250 people, was erected, which was opened on April 19, 1827, on which occasion the Rev. Eustace Carey preached, in the morning, from Hebrews xii. 13—22: in the afternoon, the Rev. D. W. Aston preached from Matt. xviii. 20: and in the evening, the Rev. T. P. Bull preached, from Mark ix. 1. Service is conducted in this place every Sabbath evening, and the attendance and appearances are highly encouraging.

Old Stratford, Denshanger, Wick-en, in the county of Northampton; and Stoney Stratford, Hanslope, Castle Thorpe, Leckhampstead, and Love-field, in the county of Buckingham; and to those who occasionally attended his Lord's-day evening lectures at Towcester and Hanslope."

Around this wide and almost unequalled sphere of pastoral labour, Mr. Heywood used to travel for many years on an old grey horse, which often stumbled, and sometimes fell, but he, nothing injured or dismayed, would prosecute his journey with his waistcoat open, and the long ends of his neckcloth streaming in the wind, while his tall lank figure, his mean and slovenly appearance, and his too often despised employment caused him to be regarded by many as amongst the most eccentric of men. This impression was doubtless increased by the colloquial style of his village discourses, in which he often condescended to employ the most common provincial expressions. He did not, however, neglect to make suitable preparation for his more stated labours, or to preserve his taste for classic and polite literature.

A great many sermons, beautifully written in a peculiar kind of long hand, prove his laborious preparations for the pulpit, while his associations with noblemen of patriotic and classic minds in the neighbourhood, prove the latter. The Duke of Grafton, who resided at Waterfield, was a Dissenter, though of the Unitarian school, and displayed the liberality of the nobleman, in his kind notice of the orthodox pastors of the church at Potterspury. He was pleased to visit Mr. Heywood, to give him free access to his library at Wakefield, and subscribed £10. per annum to the

support of the meeting, and which was continued by the noble family long after his Grace's decease. But Earl Temple, the noble proprietor of Stow, formed a much closer intimacy with Mr. Heywood; his classic wit, sound learning, and inflexible patriotism, induced his Lordship to spend much time in the company of this worthy pastor. On the death of George II. he preached and printed a sermon on the occasion, which he dedicated to his noble friend. An amusing illustration of their intimacy is given in the following tale. On the accession of George III., the dissenting ministers of the metropolis, as usual, resolved to approach the throne with a dutiful and loyal address. When the reverend brethren were assembled at Red Cross Street Library, they were surprised, and some perhaps not a little annoyed, to behold a rustic brother from the country, of a peculiarly grotesque figure, present himself to join their procession. Courtesy, however, forbade his rejection, and they proceeded to St. James's. On their arrival at the Drawing Room, they were not a little surprised to find, that this village pastor had a friend at Court, in the person of Earl Temple, who recognized and saluted him with kind familiarity. This so delighted poor Heywood, that he continued to converse with his Lordship, not observing that his brethren were admitted into the presence-chamber, had read their address, kissed hands, and were almost in the act of retiring. Earl Temple suggested to his worthy neighbour, that if he did not immediately advance he would lose the honour he came to enjoy. Mr. Heywood instantly bolted towards the throne, which his Majesty was in the act of leaving, and exclaimed, "Stop, please your Majesty, stop, I have

come all the way from Potterspury to kiss your Majesty's hand, and I hope I shall have that honour!" The King, with his characteristic good nature, turned round, and presented his hand to Mr. Heywood, who gave it two or three hearty kisses, adding, "God bless your Majesty, and I hope you will make a good King!"

Scenes and associations like these, formed however but parentheses in the history of this devoted man, whose general occupation in the instruction of the young, village preaching, and pastoral visits, secured him more satisfaction, and doubtless more honour too, than the noblest friendships earth could have supplied.

Scarcely a church meeting was held at Potterspury without some additions to the brethren, through his useful labours,\* nor does it appear, that during the many years he was pastor there, more than one person was suspended from church-fellowship for improper conduct.

Mr. Heywood was unfortunate

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\* Amongst many others, to whom his labours were useful, Messrs. Boughton and Strange, who became respectable ministers of the Gospel, deserve a notice here. These two persons generally walked together on the Sabbath-day about ten miles, to hear Mr. Heywood, at Pury, who was then in great repute as a preacher of the Gospel, and in the zenith of his popularity. In 1744, they both joined the church at Potterspury, and in the year following were admitted as students at the Protestant Dissenters' Academy, at Northampton, under the superintendence of the excellent Dr. Doddridge. Mr. Strange settled at Kilby in 1751, and died there September 1, 1784, aged 60 years. (See his Life, prefixed to a volume of his sermons, published 1807.) Mr. Boughton died in August, 1782: his death was improved in a sermon by the Rev. William Bull, of Newport, on August 19, 1782, from 1 Thess. iv. 13, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

in his marriage relation, and for *twenty-eight* years endured all the painful consequences of not taking heed "to marry in the Lord." His want of domestic comfort may, however, have been overruled, as in the cases of Whitefield and Wesley, for good—leading him to seek in unwearied labours that comfort, which he could not find at home. God was, however, pleased at length to answer his prayers, for his untoward partner, as, in 1768, he had the happiness to receive her into the Christian fellowship of the church.

Other domestic afflictions oppressed him, particularly the loss of a beloved and only son, who having evinced true piety from his earliest years, was devoted to the ministry, and studying under Dr. Ashworth at Daventry, when, on the 3d of May, 1762, he was drowned while bathing, in the 18th year of his age.

The pressure of these afflictions, together with the effects of unremitting labour, and frequent exposure to wet and cold in his village excursions, began to show themselves in his constitution, and his health and strength declined. His dread, however, of being an idle servant, induced him to continue his efforts to the utmost extent. At length he was compelled to relinquish all exercises but those of his own pulpit, for which he soon became unequal; but when he could no longer ascend the desk, or even walk to the meeting-house, he insisted on being *carried* there; and seated in one of the aisles, like the beloved apostle, he continued to exhort his people to come to Christ.

His great affection and solicitude for children and young persons was always displayed, and when confined to his bed, in his last sickness, this anxiety did not forsake him, for he would have

the young people of his charge assembled in interesting groups around his bed-side, and after addressing them, with much christian feeling, he desired them to kneel down, that he might lay his hands upon them, with fervent petitions for the divine blessing to rest upon them. At length, while surrounded by a few of his chosen friends, to whom he bore a peaceful testimony of the grace of Christ, he fell asleep in the Lord, on the 1st of June 1778: his age is unknown. His venerable friend, the Rev. Wm. Bull, of Newport Pagnell, preached his funeral sermon at Pury, from 1 Tim. vii. 1—15.

Mr. Heywood had a taste for poetry, and published a small collection of hymns, from his own pen, which he inscribed to Dr. Doddridge.

Whilst this venerable man displayed, at times, an eccentric manner and an imprudent zeal, yet his excellent temper, disinterested labours, sound learning, and true piety, secured for him the respect and veneration of many, whilst the formation of several flourishing congregations, and many redeemed souls on earth, and in Heaven, prove that he did not labour in vain.

With the decreased village labours of Mr. Heywood the church and congregation also was much reduced, and it required the services of a young and holy man to revive the declining interest.

Mr. John Goode, at that period a student at Newport Academy, had assisted Mr. Heywood before his decease, and was chosen and ordained to the pastorate 24th October 1782, when his tutor, Mr. Bull, gave him his charge from 1 Kings xx. 11, and other neighbouring ministers supplied the other usual services on such occasions. The declining congregation was greatly increased, for though Mr. Goode did not attempt

to fill the wide sphere of labour which his predecessor occupied, yet he preached in all the *principal* places Mr. H. visited. A decisive proof of his success remains in the present meeting, and the pastoral house adjoining.

The old meeting-house, which had originally been a barn or out-house belonging to Pedder's farm, and in which the congregation had assembled from its first establishment, was now pulled down, with the old house adjoining, in which Mr. Harrison and his successors had resided. The present meeting-house and parsonage were erected on the site, and the former was opened for public-worship by the Rev. Wm. Bull, on the 9th of August, 1780. Mr. Goode had continued to labour for fourteen years with a large share of success, when, in an evil hour, the church at White Row, London, being deprived, by death, of a popular and excellent minister, the Rev. Mr. Trotman invited Mr. Goode to succeed him as their pastor. None who knew Mr. Goode can doubt that he was under the influence of upright motives in accepting this call; but his removal was alike disastrous to the church at White Row and Potterspurty. He found the former one of the best and largest in the metropolis, and though introduced to it by the public sanction of Messrs. Clayton, Barber, Towle, Brewer, and Dr. Davies, who engaged in the services of his settlement, on the 9th of April 1794; yet he was compelled to witness its gradual decline, until it was, on his resignation, almost extinct; while the cause at Pury was called to endure protracted difficulties, which endangered its existence also. Facts, these, most admonitory to ministers who are happy and useful, not hastily to leave spheres

in which the great Head of the Church has evidently blessed them.

A considerable number of church-members who resided at Towcester, availed themselves of the removal of Mr. Goode to declare, that in consequence of their distance of five miles from Pury, they wished to form a congregational church in their own town. To this the church of Pury consented, and they were dismissed accordingly.\*

\* The gospel was occasionally preached to Dissenters at Towcester, earlier than any persons who lived there in the year 1796 could remember. Mr. Heywood preached there every third sabbath morning, in a licensed house, in which also a Mr. Stranger, a Baptist minister, residing at Weston, preached occasionally. In 1764, the serious people of both denominations united to build a meeting house, for their mutual accommodation. Mr. Goode followed Mr. Heywood at Towcester, as he succeeded him at Pury, and in the former place, as well as in the latter, his labours were crowned with a happy degree of success; but in 1782, when Mr. Reddy, a Baptist minister began to reside at Towcester, the stated use of the meeting house was refused to Mr. Goode and his hearers, who in consequence, met for three years after in a private house: the attendance increasing, it was deemed necessary to build another place of worship, in which they were generously assisted from various quarters. Mr. Reddy, the Baptist minister, was succeeded by a Mr. Skinner, who, upon his removal to Newcastle, was followed by the present minister, the Rev. J. Barker.

The Independents, on the removal of Mr. Goode, obtained supplies from Newport and Hoxton Academies, and, on the 16th of October 1796, the Rev. Wm. Gunn, a student of the latter place, was ordained to the pastoral office, on which occasion Mr. Denny, of Long Backby, engaged in the ordination prayer; other parts of the devotional services were conducted by Mr. Burder, of Coventry; Mr. Hillyard, of Olney; Mr. Bicknell, of Welford; and Mr. Knight, of Yelvertoft. The solemn engagements, mutually confirmed by the church and the minister they had chosen, were introduced by some observations on the proper tendency and principles of such a transaction, from Mr. Greathead, of Woburn, in Bedfordshire. Mr. Bull, of Newport Pagnell,

But this church was to endure other effects of the lamented removal of Mr. Goode. Mr. *Vowells*, of Homerton College, was invited as a probationer, but before his term of probation expired a rapid decline brought him to the tomb, just after his marriage, and in the 23d year of his age. The remaining months of the probationary year were supplied by Mr. *Stephen Morell*, from the same institution, who subsequently settled at Kilsby, Northamptonshire, but now of Little Baddow, Essex. Early in the year 1795, the Rev. *Wm. Whitefoot* preached several Sabbaths, but as his doctrinal sentiments were not approved by all the congregation, he withdrew to Hanslope, and with him the members of the church who resided there seceded; and in that village a separate cause was attempted.

During the two following years, Messrs. *Savage*, *May*, and *Saun-*

gave the charge to the minister, in a discourse upon Col. iv. 17; and Mr. *Horsey*, of Northampton, addressed the church from 2 Cor. iv. 15.

About the end of the year 1799, Mr. *Gunn* removed to Aylesbury, and was succeeded at Towcester by the Rev. *Joshua Denham*. Mr. *Denham* resigning his charge about 1814, was followed, in his pastoral office, by the Rev. *Joseph Gravestock*, from Newport Academy, who was ordained on the 17th of August 1814, on which occasion Mr. *Jackson*, of Old, began with prayer, &c.; Mr. *Thomas Morell* delivered the introductory discourse; Mr. *Watson* offered up the ordination prayer; Mr. *Bull*, of Newport, gave the charge, from Ezek. iii. 17; Mr. *Aston*, of Buckingham, preached to the people, from 1 Thess. v. 13; and Mr. *Gardner* concluded with prayer: Mr. *Jackson* preached in the evening. On the death of Mr. *Jackson*, Mr. *Gravestock* removed to Old, and the pastoral office at Towcester was filled by Mr. *Hitchin*, formerly of Broomston, in June 1822. Mr. *Hitchin* removed to Hockliffe in 1823. The congregation at Towcester, after having been some time without a minister, invited the Rev. *Wm. Hawkins*, who now labours among them. (*See Evangelical Mag.* 1796, p. 511—1814, p. 402.)

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ders preached as probationers, but no permanent arrangements were concluded.

In September, 1798, the Rev. *Ebenezer White*, of Hoxton Academy, having preached some time with acceptance at Woburn, Beds, was invited to Pury as a candidate for the pastoral charge.

So fearful had been the effects of Mr. *Goode's* removal, that out of forty-seven members only eight continued steadfast in the fellowship of the gospel. Mr. *White* promoted a better state of things amongst this remnant, and five other persons were admitted to their number. He took great pains with the people, and obtained a large share of their respect in return; but he was a sensitive and melancholy man, and the manners and ignorance of a rustic charge did not suit his temperament, and, therefore, in Oct. 1800, he finally declined accepting a call to the pastoral office.

Mr. *White* was not only an intelligent and pious man, but a respectable poet, and he has left behind him a description of the people of Potterspurty, not much to their honour; but as thirty years have passed away, and the present congregation is doubtless improved, it may be quoted for the benefit of others.

"At Pury then I join a rustic throng,  
Blockish as inattentive. Not the house  
Of God himself, could awe them. In  
comes Hodge

As gently as a trooper; plump he squats  
In his accustom'd seat. The farmer  
snores;

His son looks big, and dashing as a lord;  
And ere the blessing closes with 'Amen,'  
An impious hubbub bounces on your ear;  
And faster than they enter'd, all rush  
out.

But not with pray'rful silence; no one  
asks,

With pensive earnestness, 'Am I the  
wretch

Thus guilty or thus pardoned? is heav'n  
mine?'

But talk of weather and the growth of  
corn;

The state of markets, and the price of  
pigs;  
How horses, poultry, eggs, and butter  
sold?  
Or scandal; the most trifling village  
news:  
Such themes the intervals of worship fill.

"Ye visit their abodes in the fond  
hope  
Of finding life. You are discovered.  
One  
I' the stable lurks, one slinks behind a  
stack,  
Anxious to 'scape the parson who, per-  
chance,  
Might start religion. Join their social  
thrung;  
Or at the dining board, or cheering tea,  
Bring in the subject of the last discourse:  
The wisest cannot recollect the text!  
But each devoutly tries; one fumbler  
thumbs  
The Bible; and what you in David read,  
Is certainly (they all conclude) in *John*.

"Peasants have human souls; and he  
is blest  
Who pluck but one from mis'ry and de-  
spair.  
The rude and simple are to Jesus dear.  
But when both young and long-instructed,  
shew  
A vicious dominance, not females free!  
When any name but that of Christ is  
sweet,  
And any theme more grateful than his  
love,  
Who'd plow a rock, or water a dead tree,  
Or toil with souls gross-hearted, sermon-  
proof?  
Perplex'd, dispirited, as useless here.  
In spite of house and orchard, and some  
friends  
Affectionate, and Fitzroy's\* transient  
smile;  
I sigh for liberty, and fain would fly.  
So oft we loathe the oaks ourselves de-  
sired,  
And of our chosen gardens, grow  
asham'd"†

The Rev. *Samuel Greathead*,  
of Newport, who had, in their  
distress; kindly cherished the  
church at Potterspury, in 1805  
recommended them to invite

\* The late Duke of Grafton, who con-  
descendingly visited Mr. White at Pot-  
terspury, and offered him the use of his  
library.

† Vide *Paralipomena*; or the Remem-  
brance of former Days, a Fragment, in  
the Select Remains of the late Rev.  
E. White, of Chester, 8vo. pp. 142—144.

the Rev. *Isaac Gardner*, then  
at Newport, Essex, to become  
their pastor, which they accord-  
ingly did, and he accepted the  
call, and settled amongst them the  
same year. As this gentleman  
possessed considerable natural and  
acquired endowments, was a man  
of great experience, and a good  
preacher, it was fondly hoped that  
the time to restore this once flou-  
rishing, but now enfeebled cause,  
was really come. Though these  
hopes were not entirely ground-  
less, yet the health and age of  
Mr. Gardner forbade his making  
those efforts which the necessities  
of the cause demanded.

It has been seen, that amongst  
the other places Mr. Heywood  
and his successors preached, was  
the small town of Stoney Strat-  
ford. Mr. Gardner, like his pre-  
decessors, devoted his Sabbath  
evenings to a lecture either at  
Yardley or Stoney Stratford.

At Stratford he preached, as  
Mr. Heywood had done, in the  
Old Baptist Chapel, but was in-  
duced, from a trifling circumstance,  
to open another place, merely for  
an evening lecture. This was cor-  
dially supported by Mr. G.'s  
friends, who, however, speedily  
proposed that regular service  
should be held in Stratford twice  
every Lord's day, which was com-  
plied with, and that part of the  
Potterspury congregation, which  
resided there, withdrew, and be-  
came a separate Independent  
Church.\*

\* The infant church at Stoney Strat-  
ford first obtained supplies from a dis-  
tance, but subsequently was assisted by  
the students of Newport Academy. The  
progress made led to the erection of a  
new chapel, and the Rev. *Charles Gilbert*  
was ordained to the pastoral office, 29th  
of Oct. 1823. In August, 1828, he ac-  
cepted an invitation to become the min-  
ister of Islington Chapel, near London,  
and was succeeded by the Rev. *Thomas*  
*Searle*, of Banbury, who continues to  
labour there with tokens of usefulness.

As the support of the old Society had mostly depended upon the subscribers from Stoney Stratford, this was a melancholy occurrence, and but a very few people remained to uphold the mother church. The death of a good friend in the neighbourhood, who had bequeathed the sum of £100. to the minister of Potterspurty, at this crisis, tended rather to cheer the drooping spirits of the people; but in 1818, Mr. Gardner became so ill that he was compelled to resign his pastoral charge, and after two long years of languishing on a bed of sickness, he died Oct. 21, 1821, in the 67th year of his age. A neat tablet, near the pulpit he occupied, marks the spot where his remains are deposited.

The students from Newport Pagnel supplied the congregation during Mr. Gardner's illness, and for some time after his decease. Mr. James Slye, one of these students, was invited to become the pastor in 1823; and on the 15th of June, 1825, he was ordained to that office. The settlement of this gentleman was attended with a happy revival in the congregation. Two new galleries were erected for the accommodation of the children of the Sabbath-school soon after his entrance upon the duties of the station; and in 1826, the room which had been occupied for an evening lecture at Yardley, being found too small for the increasing audience, a new chapel was erected there, in which service is regularly conducted on the Lord's-day evening, and the attendance is generally good; and such decided improvements have been made, that it is very evident that the time to favour this waste part of Zion is indeed come.

The following table exhibits, at

one view, the names of the different pastors and ministers of the church at Pury, and the time when each commenced his labours:—

Rev. Michael Harrison	1690	Pastor
Mr. Bennett	1709	Candidate
Isaac Robinson	1709	Pastor
Wm. Bushnell	1714	Pastor
Samuel Tailor	1735	Pastor
John Heywood	1739	Pastor
John Goode	1782	Pastor
George Vowell	1794	Candidate
Stephen Morell	1794	Candidate
Wm. Whitefoot	1794	Candidate
John Savage	1795	Candidate
John May	1796	Candidate
Wm. Saunders	1797	Candidate
Ebenezer White	1798	Candidate
Isaac Gardner	1805	Pastor
James Slye	1823	Pastor.*

In a review of this narrative it will be seen, that from the village congregation of Pottersbury have arisen *three* others, whilst the Parent Society continues to prosper. It is, however, a matter that deserves the grave consideration of our pastors and churches, whether it be either necessary or expedient to multiply village churches, which are too often unable to support their pastors, and maintain their cause with energy, when, by preserving *one* large congregation in the centre of a district, a moral influence is diffused throughout the whole neighbourhood, and a strength acquired by numbers which gives efficiency and respectability too.

\* It is due to the Rev. Mr. Slye to say, that the greater part of the facts in this article are collected, by his permission, from a pamphlet entitled "A brief Narrative of the Rise and Progress of the Independent Church at Potterspurty, including some Account of the Congregations in Towcester, Stoney Stratford, and Hanslope, formerly connected with Potterspurty." 12mo. 60 pages. Stoney Stratford. W. Nixon.

## ON THE ADMISSION OF MEMBERS INTO CHRISTIAN CHURCHES.

THE question is one of frequent occurrence, not only among the adherents to the national episcopacy, but even among those who, either from accident, or from some undefined preference, are found connected with Congregational Dissenters; What scriptural authority is there for the *examination* of candidates for church-fellowship, and for the *forms* used in their admission to that privilege?

We are glad to hear an appeal to "the law and to the testimony." That is a good old-fashioned faith which demands the sanction of a text, or precedent, or fair inference from apostolic practice. It is our heart's desire and prayer for our brethren, that they may not only be saved, but be eminently intelligent and biblical Christians, "established" in the truth, "grounded and settled" in right views of church order; and able to give to every one that asketh a reason of the hope that is in them, and also a reason of this or the other practice that obtains among them as a religious community. If the young were encouraged, at an early period, to imitate the children of the Jews, by inquiring—"what mean ye by this service?"—"what mean the testimonies and the statutes, and the judgments which the Lord our God hath commanded you?"—"what mean ye by these stones?" or, to adapt the question to our subject—what mean ye by church-meetings? admission of members? examination of candidates? excommunication of false brethren, &c.? and if these matters were explained to them, upon New Testament principles, we should not so often see instances, when they rise up into life, of their renouncing that purity of communion to which their forefathers were attached, and which some of them valued at a price exceeding

that of their own heart's blood. Blush ye who, under Providence, are indebted to that blood, for the legacy of religious privilege which you enjoy; but who have not zeal enough to inculcate truths, for which those holy men were willing to suffer and to die. Still more, let shame suffuse the cheeks of those who, not content with "playing fast and loose" with the principles of nonconformity, can find it in their hearts to brand as "stiff," "staunch," "dogged," and "bigotted," all those who are sufficiently attached to the views and practices of the primitive churches, to advocate and enforce the duty of walking according to the rule which they afford. Such epithets are very much calculated to alarm "the unstable;" but they who have adopted opinions upon scripture authority, and with honest conviction of their truth and relative importance, regard such expressions as indirectly confirmatory of the value of those things, a strict and unbending regard to which, calls forth the indignation of the vacillating and the vicious. The scare-crow and the noisy clapper may be lauded by a flock of silly birds, as precautions of some kind band to keep them from that straight, formal, closely-furrowed field, where, at every step, they would be exposed to the whisp of a straw, or the annoyance of a rude sound, and many, doubtless, are the *flutterers* that, on these accounts, resort to the uncultivated common, or the barren heath; but wiser and more experienced "tenants of the grove" know that the richest grain lies scattered in that soil, from which the half-figure of a man, with slouched hat, and not a leg to stand on, is suspended for no other purpose than to frighten the timid nestling from its feast.

The first Christian Churches were composed of converts from the Jewish faith, who, by the mere circumstance of their joining in a religious association, to observe the ordinances and maintain the honour of Jesus of Nazareth, subjected themselves to so much of this world's scorn, as furnished a very peculiar and almost unequivocal guarantee of their sincerity. Pricked to the heart with a sense of sin and exposure to the wrath of God, they cried out, "Men and brethren, what shall we do to be saved?" and "Repentance towards God, and Faith in our Lord Jesus Christ," were insisted on by the heralds of the cross as indispensable terms of christian communion.—They who with the heart believed unto righteousness, were both disposed and enabled, with the mouth, to make confession unto salvation.—They called upon the name of the Lord Jesus, in consequence of which they were put out of the synagogues, opposed by their unbelieving friends, and had no refuge from the peltings of that "pitiless storm" of persecution, in which one of their teachers was slain, and another imprisoned, than a little meeting for prayer in a private house, the humble dwelling of a female disciple; \* and there they poured out their hearts before the Lord, in opposition to the authority of scribes and priests, in defiance of threatenings, and in the face of cruel mockings, scourgings, imprisonment, and death. Surely here were hindrances as strong as "bolts and bars" to keep out merely *nominal* professors of Christianity, and they most unquestionably operated to keep many "respectable" and "intelligent" persons from joining the

church; for dissent, in the case referred to, must have laid a much heavier burden upon men's shoulders than any that can exist in these days of peace and enlightened freedom. But did these really formidable barriers deter one sincere truly converted follower of Jesus from joining the hallowed band? The narrative declares, that "many were gathered together, praying," &c. It does not, indeed, say, that "many wise men after the flesh," "many mighty," or "many noble," were there; but the individuals were numerous, and each one gave a full and satisfactory pledge, in that which he *sacrificed*, in that which he *did*, and in that which he *incurred*, of his unfeigned faith and gracious experience. Thus far, then, we trace the nature of that evidence on which members were received into the communion of the first associated bodies of Christians: it was a verbal *confession* of repentance and belief of the gospel, and a *practical proof* that their professed attachment to the Lord Jesus Christ was sincere.

But did no case occur in which such verbal declaration, unaccompanied by corroborative testimony, was deemed insufficient to satisfy the church; and when an attempt to "go in and out among the disciples," not as a mere hearer of the gospel, but as a joint partaker of their fellowship and ordinances, as a church, was resisted, in the absence of such evidence of the genuine conversion of the candidate as was sufficient to satisfy the existing members of the voluntary religious community with which he desired to become united? Such a case did occur; and in the plan pursued on that interesting occasion, we have an exemplar for our own proceedings. Saul, a Pharisee, and the son of a Pharisee,

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\* Acts xii. 12.

a native of Tarsus, no mean city in Cilicia, and a freeman of imperial Rome, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, and a man of learning, who had studied at the feet of the reputed Gamaliel, this was the splendidly endowed individual who, on his arrival at Jerusalem, sought out the despised Nazarenes, and expressed a wish to unite with and be accounted one of their number. The report of his fiery zeal and persecuting spirit had made his very name a terror to them; and "they were all afraid of him, and believed not that he was a disciple."\* But how was this? Did Saul, who, by this time, was so increased in strength of faith and theological argument, that he confounded the Jews at Damascus, proving, upon incontrovertible evidence, the Messiahship of Jesus, now withhold from the believers at Jerusalem a declaration of his conversion, a confession of his present faith, and a relation of what is commonly termed his "experience?" Assuredly not; for he was ever ready to recite the wondrous history, to the honour of that grace of which he was a distinguished recipient. And when he detailed the circumstances of his journey to Damascus, there were, doubtless, found individuals so animated, so impressed, so warmed with the affecting narrative, that they would be ready, at once, to credit his profession, and to extend to him the hand of fellowship, with an extraordinary emotion of joy and confidence. But some Christians are of a cooler temperament, and of more cautious habits than others: to such it would appear inexpedient, and even unlawful, to receive into their communion, upon his own mere profession, a man who was not

known to them in any other character than as a persecutor of the Saints, and whose entrance among them might be prompted by a secret design to betray and ruin the infant cause of Christianity. These prudent spirits must be satisfied, equally with the more ardent and credulous members of the flock; otherwise, there would be a danger of violating the prevailing "unity of the spirit," and bursting asunder that sweet fraternal ligament—"the bond of peace"—which held them in one undivided and harmonious body. Saul's own account of himself was satisfactory; but who would bear testimony to the church, that his profession was evidenced by the visible fruits of a renewed mind? Was this point to be taken for granted? or was it to be slurred over with very little pains to ascertain the truth of the matter, because it would be such a mighty acquisition to the church to have the name, learning, and talents of so highly respectable and wealthy a member added to their number, and enrolled in their church-book? "So did not we," might the believers at Jerusalem say. Not that they undervalued the rank or literary acquirements of Saul. They could not be guilty of such stupidity without total blindness to their own interests as a church, and as members of society, in both which respects their advantage was likely, under the Divine blessing, to be greatly promoted by the accession of such a convert, if his faith was genuine, his motive pure, and his disposition unassuming.—But they had seen and felt the awful result of a hypocritical profession. The whole church had trembled at the judgment that befel Ananias and Sapphira; and while, on the one hand, such general awe was inspired by that catastrophe,†

\* Acts ix. 27.

\* Acts i. 15.

† Acts v. 11.

that none but true believers durst propose to join the fellowship of "the holy brethren," as they are elsewhere denominated, the church, on the other hand, were peculiarly alive to the danger of admitting ungodly, or even *doubtful* characters, to a visible identity with themselves, and with that sacred name, the honor of which was dearer to them than life.

The circumspection of the primitive church at Jerusalem did not in the smallest degree operate to raise a barrier in the way of sincere, humble, and devout proselytes to the Christian faith; for it is an unquestionable fact, that "believers were the more added to the Lord, multitudes both of men and women."\* These persons, when they had first given themselves to the Lord by that inward consecration of the soul, which comes not within the sphere of human cognizance, then gave themselves to the church by a solemn profession of faith in the Gospel. This order is referred to by the Apostle Paul, in his 2d Epistle to the Corinthians, viii. 5, where, alluding to the bounty which had been sent by the churches of Macedonia, for the relief of the poor saints at Jerusalem, he wrote thus:—"And this they did not as we hoped," or as it would be more correctly rendered, not as we *looked for* or *expected* from them, namely, that in their "deep poverty" they would send us some trifling sum to be dispensed among their still more necessitous brethren; but they contributed with abundant liberality. The argumentative mind of Paul then traced up this disinterested benevolence to its principle, showing that it originated in the vital piety of the con-

tributors, who were not merely Christians in name; but such, whose primary subjection of heart unto the Lord had led them to profess his name, and to manifest "a willing mind" in this instance of self-denying obedience. It is further evident, from the context, that even the Corinthian converts, who had been less forward than some other churches, in "the performance" of that duty, which the Apostle was here enjoining upon them, were yet far removed from the feeling of cold reserve, that would lead some men to plead for a concealment of the mental process by which the light of pardon, comfort, and redeeming love, is made to succeed the darkness of ignorance and moral death; for it is acknowledged (ver. 7,) that they abounded "in faith, and utterance, and knowledge, and in all diligence, and in love to the saints." And would their utterance have been commended, if they had not disclosed the love of God to their souls?

We have thus seen, that a careful examination of evidence in the admission of communicants to the Lord's table did not militate against the increase of the church in the days of the apostles. It is scarcely enough to remark, by way of inference, that therefore it ought not to have any such effect in the present or any other age of the church; for it might be shown, if it were not too much digressing from our direct line of argument, that it actually has no such influence; but that, on the contrary, those bodies of *Christians* are the most numerous, the most pure, the most united, and the most extensively useful, who are *impartial* in their judgment of candidates for communion, and who maintain their consistency by never allowing "the gold-ring" and "goodly

\* Acts v. 14.

apparel" to be put into the scale, or respectability to constitute a succedaneum for pious decision and zeal.

It remains to be shown, that the deliberation of the church at Jerusalem in the instance of Saul did not occasion either protracted delay, or the eventual refusal of a genuine convert. Requisite testimony in his favour was soon obtained from the lips of a well-known and highly esteemed member of that very church. Barnabas—"a good man, and full of the Holy Ghost and of faith"—having ascertained the truth of those particulars, which related to Saul's change of heart as manifested by the complete alteration of his disposition and conduct; and being persuaded, that he "who was before a blasphemer, and a persecutor, and injurious," had indeed "preached Christ in the synagogues, that he is the Son of God,"—"took him, and brought him to the apostles"—not privately, for matters affecting the church, as a body, were by Divine authority, transacted when its members were "gathered together"—and at the church-meeting, in presence of Peter, and of James the Less, who was bishop, elder, or pastor of the church, he deposed so fully to the manner in which the Lord had revealed himself to Saul, and to the abundant evidence that existed, not only of the *sincerity*, but also the remarkable *efficiency* of his faith, as to remove every suspicion, dissipate every doubt, and open the hearts of the most wary of the brethren to give him a cordial welcome, as one "blessed of the Lord," and therefore entitled to the privileges of that kingdom, which is "not in word, but in power."

Why Barnabas, and only he, stood up to furnish the meeting with evidential matter, on which to ground their decision, we are not informed. The probability is, that he had means of knowing Saul's real state of mind, which his fellow disciples did not possess; and the great and general confidence which the church reposed in his integrity and sound judgment, gave ample weight to his unhesitating recommendation. It is clear that Barnabas was employed in various missions for the spread of evangelical truth, and for the encouragement of other churches already planted;\* and it is not unlikely that he had been sent to Damascus, three years before this period, to comfort the disciples of that city amid the persecution which then raged against them, and that he was there at the time when Saul, armed with legal authority, went in person to scatter, or to slay, every individual, whether man or woman, who dared to dissent from the religion of the Jewish state. In this case, he may have had some intercourse with Saul during the period of his blindness, his restoration by Ananias, and his subsequent abode with the disciples of that city. But, if this hypothetical opinion be questioned, still it must be accounted reasonable to surmise, that Barnabas was in correspondence with the disciples at Damascus, and that he was furnished, by means of communications from them, with such credible information as satisfied his own mind, and induced him to take upon himself the responsibility of advising the church at Jerusalem to receive Saul, as "a brother beloved in the Lord." However this may be, we are

\* Acts vi. 2, 5; xv. 4, 22; 1 Cor. v. 4.

\* Acts xi. 22; xiii. 1-3.

sure, from the complexion of Saul's Christianity, that if the body of church-members had not been fully satisfied with the single attestation given, (though, after all, we have no positive proof that the testimony of Barnabas was not confirmed by that of other brethren; but supposing it was not,) and that Prochorus or Nicanor, or Timon, or Parmenas, or any other deacon or layman of the brotherhood had been deputed to converse with Saul concerning the foundation of his hope towards God, the views he entertained of Divine truth, and the operations of saving grace upon his heart and mind, he would cheerfully and frankly have addressed them: "Come and hear, ye that fear God, and I will declare what he hath done for my soul:"—yes; he would have done this, even though he had discovered in the delegated members of the church persons in a humble station of life, say as much beneath himself in rank, as a tradesman is considered below the professional gentleman by whom he is employed. Indeed, it is obvious that Saul, dignified and spirited as he was in civil matters, so that when illegally imprisoned at Philippi, he refused to quit the prison until the magistrates themselves entreated him to overlook their unauthorized cruelty, was nevertheless, in things relating to the kingdom of God, as humble as a child, and equally prompt to pay respect to the moral image of his much-loved Lord, whether he discerned it in Onesimus the slave, Luke the physician, Zenas the lawyer, or in the converts of imperial Caesar's household.

There is certainly much propriety in deputing suitable persons to visit those who are candidates for communion; we mean suitable

in station, mind, and manners, when such can be selected; but if a man of literature and refinement is withheld from identifying himself with a Christian society, lest some plain, but spiritually-minded members of it should be deputed to say to him, with all lowliness and respect, yet without any servile cringing: "we desire to hear of thee what thou thinkest," &c.; it is too lamentably evident, that he is not prepared to adopt the language: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;"—a species of knowledge which, let it be remembered, imparts dignity to the meanest, but borrows not a particle of glory from the most elevated intellect.

We fully concur in the sentiment, that Christianity is not designed to level or confound the distinctions of human society; and are prepared to admit the danger which arises—not from the constitution and laws of churches framed upon New Testament principles; but, from the defectibility of human nature, which is ever prone to pervert that which is in itself essentially good and desirable. The Apostle Paul himself perceived this danger; and hence he warned pious servants, who had believing masters, and who, by their joint participation with them as brethren in the fellowship of the same church, were exposed to the temptation of forgetting the inequality of their social condition, and withholding the respect and subjection due to their earthly employers, 1 Tim. vi. 2. But that very caution implies the fact of their equality in the sight of God, their fraternal relation as joint-heirs of the same grace, and the importance of dis-

tinguishing between the community of spiritual privilege enjoyed by them as believers, and the disparity of station existing between them in a social respect. Thus in the Gospel dispensation, the cardinal grace of humility is brought into exercise both in high and low, rich and poor. The man of wealth, or superior mental attainments, is required to view his humble brother in the faith, as part of the same body with himself; to respect his judgment in spiritual matters; and to bear with the weaknesses and defects of his less cultivated mind: and the poor man who has none of "the wisdom of this world," is to exemplify the same spirit of humility, by keeping his own place in society, and performing with simplicity and meekness the duties assigned him by virtue of his membership in the church of Christ.

It is extremely easy for a person of talent to caricature the solemn duty of investigating the degree of Scripture knowledge, the state of moral feeling, and the practical consistency of the individual who seeks admission to the ordinance of the Lord's Supper. The phrases, "taking the measure of his conscience," "sitting in judgment upon him," and "inquiring into his spiritual attainments," may gratify the spleen of some readers, and fortify the prejudices of others; but when the laws of Christ's unearthly kingdom are seen in their real spiritual beauty and excellence, and when every lofty imagination is cast down, and every thought brought into captivity to the obedience of Christ, the Christian mind has no difficulty in transferring such a revolting representation from the true nature of the system, to the occasional defects occurring in its administration, and which, as long

as they may be found to exist in the present state of imperfection, call for the exercise of that charity which can enable its possessor both to bear and forbear *for the truth's sake*, not only so far, but to a much greater extent than is involved in the endurance of the above-mentioned evil.

It seems to have been foreseen by the Great Lawgiver and Head of his Church, that the pride of the human heart would be apt to rise against the methods, which would prove indispensably requisite for the preservation of purity of communion; viz. precaution in the admission of members to the church; mutual vigilance after having entered into the bond of fellowship; Christian conduct in cases of offence; and the exclusion of unworthy members from the Lord's table. Accordingly, his wisdom has furnished, in the Inspired Volume, certain principles and directions, together with some valuable records of apostolic practice, for the guidance of his people in matters of church order and discipline. As these constitute our directory, and are the basis of the government which obtains with very little variety of modification, in all strictly Independent churches, as well as among some other Nonconformist denominations, it may be of use to exhibit the grounds of our procedure, though we cannot further extend the present article, than by giving a bare outline of some leading principles of church order, and references to those Scriptures which the reader may, if he please, consult under each head.

I. The primitive Churches were composed of persons who gave credible evidence that they were *the subjects of saving grace*. Acts ii. 47. 1 Cor. i. 2. 1 Thes. i. 5. &c.

II. None were received into Christian fellowship without *professing* their faith. Acts viii. 37. Rom. x. 9, 10. 1 Tim. vi. 12.

III. *Testimony*, either verbal or epistolary, was required in every ordinary case of application for Church privileges. Acts ix. 27. 2 Cor. iii. 1. 3 John 9.

IV. If hypocrites were found among them, they had *crept in unawares*. Gal. ii. 4. 2 Pet. ii. 1. Jude 4.

V. Members, or communicants, were required to exercise *mutual watchfulness*, as opportunity was afforded; and to judge of each other's moral state, with affection-

ate solicitude. 1 Cor. v. 12; xii. 25. Heb. iii. 13.

VI. Our Lord's rules, in cases of *offence*, were to be carefully observed. Matt. xviii. 15—17.

VII. Backsliders were to be *admonished*. 2 Thes. iii. 11, 12, and 14, 15.

VIII. Heretics and other unworthy members were to be *excommunicated*. 1 Cor. v. 3—13. Tit. iii. 10, 11.

IX. Penitents were to be *restored*. 2 Cor. ii. 6—11.

X. Religion was to be honoured, by the Church in the view of the world. Col. iv. 5. 1 Thes. iv. 12. 1 Tim. iii. 7. KOHELETH.

#### ON A HARMONY OF THE FOUR EVANGELISTS.

(Continued from page 541.)

THE following specimen is designed to exhibit, in an abridged form, and in the English language, the method of constructing a Greek Harmony of the four Evangelists, which was recommended in a former Number of this work. Agreeably to the rules then proposed, the several gospels are here subdivided, collated, and arranged on one page, and consolidated on the opposite one. For the former purpose the authorized version has been employed, for the latter, a version which, as far as an anxious desire to imitate the excellencies, and avoid the defects of previous versions would permit, may be regarded as new. In this part, words added to explain the sense are inclosed within brackets; and slight alterations, or omissions, rendered necessary by the arrangement, together with short incidental notes, are inserted at the foot of the page. By the tabular

view now presented, in addition to the rules and principles already premised, and the explanations about to be subjoined, the biblical student will be enabled to appreciate the utility of the intended plan, and the correctness of its execution. Independently of many differences in detail, he will perceive that the methods of White, and of Newcome, neither of which is perfect without the other, are here united; and that all the materials furnished by the Evangelists, as well as the grounds on which they have been selected, and combined, are completely placed in his possession.

Before proceeding further, it may not be superfluous to add a few remarks, with a view to obviate objections, and to show the usefulness and propriety of the design now under consideration. Some may, possibly, be of opinion that the gospels, in their present state, are so absolutely perfect,

that any thing like an attempt to improve on the sacred narrative must be presumptuous, and vain. It is readily granted that, for the promotion of personal piety, an elaborate study of the Evangelists is by no means necessary; and that, were the minds of men better affected towards religion than they are, an account of its principal facts and doctrines far less copious and accurate than is found in either of them would have been abundantly sufficient. It is, accordingly, intimated by Luke that, although many evangelical memoirs were then extant, his own narrative which, however valuable, is far from being complete, was fully competent to confirm Theophilus, and, of course, other converts, in the leading doctrines of Christianity; and John emphatically declares that, while an attempt to record all which the Saviour said and did would have been an endless task, the gospel composed by himself, which, being chiefly supplemental, is, therefore, unavoidably defective, furnishes ample grounds for a saving faith in Christ. Luke i. 1—4; John xx. 30, 31; xxi. 24, 25.

But, since four distinct gospels, varying in detail, yet equal in authority, have been given for our instruction, it is a proof of reverence, rather than of presumption, to endeavour to render that instruction as effective as possible, by combining and arranging its several parts on rational principles, suggested by the sacred writers themselves, and without making the slightest substantial alteration, either in their materials, or in their language. The utility of such a Harmony, if well executed, is great, and obvious. It exhibits the gospel to the best advantage with respect to

fullness, perspicuity, and order; it increases its influence, by rendering its minutest details an object of interest, and attraction; it brings to light several facts which would otherwise be overlooked; it obviates many cavils and objections which, without its aid, could not easily be refuted; and it affords peculiar, and irresistible evidence of the truth, and divine origin of Christianity.

When the four gospels were first published, there existed various circumstances of a local, and temporary nature, which occasioned their partial, and, in some respects, different representations of the same common subject. But, these circumstances have long since passed away. Like the other books of Scripture, although originally adapted to particular persons, and cases, they were designed to be ultimately available to the whole human race; and, for this end, it is manifestly desirable that the narratives of the Evangelists should exist in the combined, as well as in the separate form; in order, that each portion may receive its fullest expression, and its most suitable arrangement. Besides, when the great diversity, as well as the lamentable perverseness of the human mind are considered, it is evident that no legitimate proof, or illustration of Scripture can safely be neglected, since there are varieties of character to which each variety of argument is specially suited, and a predominant depravity which all of them united are, unhappily, but too inadequate to surmount.

An attempt to state the gospel message in the most perspicuous and convincing manner which its original documents permit, implies, therefore, nothing presumptuous, or calculated to offend the feelings

of those whose established faith, and habitual piety stand in no need of further confirmation. Such persons will, rather, rejoice to see all the resources of revelation, whether obvious, or latent, rendered applicable to the improvement of minds less teachable than their own. Neither is it at variance with the usual course of divine providence, and grace, to require of men, when once liberally supplied with means and motives, to use their most strenuous efforts, as rational and moral agents, in cultivating and applying them. In the acquisition of religion, as of the arts and sciences, impressions merely passive are, comparatively, of little avail; and active co-operation, in compliance with the will of God, and in dependence on his promised aid, is absolutely necessary to success. The history of prophets and of apostles shows that, even with their superior gifts and illuminations, they did not consider themselves exempted from the constant, and diligent study of revealed truth; and implies that the scriptures, like their divine author, are an inexhaustible treasure of wisdom and knowledge, which will never fail to reward the researches of sincere, and persevering applicants.

That the task of combining the four gospels demands all the care and attention which it is here proposed to bestow on them, will not be disputed by any who duly appreciate their value. It is well known that errors, in themselves minute and insignificant, are capable of diffusing obscurity and

perplexity over any narrative, however otherwise correct, into which they may find admission; and, in the present case, unless the process is reduced to exact rules, and established on the basis of demonstration, the reader ought not to be satisfied that the united gospel is as truly scriptural, and as fully entitled to his regard as the separate narratives of the Evangelists. That such arrangement and demonstration have not hitherto been afforded, is sufficiently proved by the vast number of harmonies already published, by the diversity of their plans, the want of conclusive arguments in their support, and the consequent doubt and uncertainty in which they are involved. It is by no means intended to assert that, in the prosecution of this undertaking, there has been no display of talent, industry, or learning. Biblical students of the present day must, on the contrary, be ever deeply indebted to the labours of many of their predecessors, whom, in these respects, they can scarcely hope to equal, much less to excel. The chief deficiency has been that of a just and accurate method, such as, in the subjoined specimen, it is attempted to illustrate, and to supply; and of which it is no small recommendation, that it can be appreciated and executed without the aid of splendid abilities, since it only requires the application of an ordinary share of diligence, candour, and attention.

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## SECTION III. Condemnation

## COLLATION OF THE FOUR GOSPELS.

MATTHEW, Ch. xxvi.

MARK, Ch. xiv.

LUKE, Ch. xxii.

JOHN, Ch. xviii.

Ver. 12. Then the band  
..... and bound him,Ver. 51, 52. And there  
followed.... fled from  
them naked.13. And led him away  
to Annas first;—13, 14. — for he was  
father-in-law .....  
one man should die for  
the people.Ver. 57. And they that  
laid hold on Jesus led  
him away to Caiaphas  
the high-priest,—  
— where the scribes  
and the elders were as-  
sembled.58. But Peter follow-  
ed him afar off—53. And they led Jesus  
away to the high-priest:—— and with him were  
assembled all the chief  
priests and the elders,  
and the scribes.54. And Peter follow-  
ed him afar off,—Ver. 54. Then took  
they him, and led him,  
and brought him into the  
high-priest's house.—— And Peter followed  
afar off.24. Now Annas had  
sent him bound un-  
to Caiaphas the high-  
priest.15. And Simon Peter  
followed Jesus,—— and so did another  
..... of the high-priest.16. But Peter stood,  
..... brought in Peter.17. Then saith the  
damself that kept the door  
..... I am not.— unto the high-priest's  
palace, and went in,—  
— and sat with the ser-  
vants, to see the end.— even into the palace  
of the high-priest:—  
— and he sat with the  
servants, and warmed  
himself at the fire.53. And when they  
had kindled a fire in the  
midst of the hall, and  
were set down together,  
Peter sat down among  
them.18. And the servants  
and officers stood there,  
who had made a fire of  
coals; for it was cold:  
and they warmed them-  
selves: and Peter stood  
with them, and warmed  
himself.

## MARGINAL READINGS, NOTES, &amp;c.

John xviii. 13. After year. Insert, 24. And Annas sent Christ bound unto Caiaphas the high-priest.

## of Jesus by the Sanhedrim.

## CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

Par. 1. Binding of Jesus by the guard.—John xviii. 12.

So the guard, and [their] commander,<sup>1</sup> and the officers of the Jews, seized Jesus, and bound him.

Par. 2. Flight of a youth who attempted to follow him.—Mark xiv. 51, 52.

And there followed him a certain youth, having no other clothing than a linen cloth,<sup>2</sup> and the young men seized him; on which,<sup>3</sup> leaving the linen cloth, he fled from them naked.

Par. 3. Conveyance of Jesus before Annas.—John xviii. 13.

They led Jesus,<sup>4</sup> in the first instance, to Annas;

Par. 4. Note by John respecting Annas and Caiaphas.—John xviii. 13, 14.

for he was father-in-law of Caiaphas, who was high-priest that year. Caiaphas was he who had counselled the Jews, that it was expedient one man should die for the nation,

Par. 5. Arrangement of Jesus before the Sanhedrim.—John xviii. 24; Matt. xxvi. 57; Mark xiv. 53.

Annas sent Jesus<sup>5</sup> bound to Caiaphas, the high-priest, at whose palace<sup>6</sup> all the chief-priests, scribes, and elders, were assembled.

Par. 6. Distant attendance of Peter.—John xviii. 15; Matt. xxvi. 58.

Now Simon Peter had followed Jesus at a distance.

Par. 7. Admission of John into the high-priest's palace.—John xviii. 15.

Another<sup>7</sup> disciple, also, [followed him.] That disciple was known to the high-priest, and entered with Jesus into the palace;<sup>8</sup>

Par. 8. And afterwards of Peter, through John's influence.—John xviii. 16.

but Peter stood without, at the gate. So the other disciple, who was known to the high-priest, went out, and spoke to the maid-servant who attended the gate, and obtained admission for Peter.

Par. 9. First denial of Jesus by Peter.—John xviii. 17.

Then said the maid-servant<sup>9</sup> to Peter, Art not thou, also, one of this man's disciples? He said, I am not.

Par. 10. His approach with the attendant to the fire.—Matt. xxvi. 58; John xviii. 18; Luke xxii. 55; John xviii. 18.

And he went in, and joined<sup>10</sup> the officers, to see the end. The slaves, and the officers were standing round a fire<sup>11</sup> of embers, which they had kindled in the midst of the hall, for it was cold, and were warming themselves; and Peter stood with them, and warmed himself.

## ALTERATIONS, OMISSIONS, NOTES, &amp;c.

(1) Then the cohort, and the prefect. (2) having a linen cloth wrapped round his naked body. (3) and. (4) And they led him away. (5) him. Now—expunged by Griesbach. (6) where. (7) The other. (8) of the high-priest. (9) who attended the gate. (10) sat with. (11) standing, having made a fire.

## COLLATION OF THE FOUR GOSPELS.

MATTHEW, Ch. xxvi

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

MARK, Ch. xiv.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high-priest: 67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest.—

LUKE, Ch. xxii.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him,

57. And he denied him, saying, Woman, I know him not.

JOHN, Ch. xviii.

.....

58. And after a little  
..... Man, I am not.

— And he went into the porch; and the cock crew.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

69. And a maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again.—

19—21. The high-priest  
..... what I said.

22, 23. And when he  
..... why smitest thou me?

59—61. Now the chief-priests, ..... In three days.

55—59. And the chief-priests ..... agree together.

62—66. And the high-priest ..... guilty of death.

60—64. And the high-priest ..... guilty of death.

25. And Simon Peter  
..... I am not.

26, 27. One of the servants..... Peter then denied again:—

## MARGINAL READINGS, NOTES, &amp;c.

John xviii. 22, with the palm of his hand,—with a rod.

## CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

Par. 11. Second denial of Jesus.—Mark xiv. 66, 67; Luke xxii. 56; Mark iv. 67; Matt. xxvi. 70; Luke xxii. 57; Mark xiv. 68.

While he was there,<sup>1</sup> one of the maid-servants of the high-priest came, and, seeing Peter sitting at the fire,<sup>2</sup> after looking at him, she said, Thou, also, wast with Jesus of Nazareth.

But he denied [it] before them all, saying, Woman, I know [him] not, neither do I understand what thou meanest.<sup>3</sup>

Par. 12. His third denial.—Luke xxii. 58.

A little after, another person saw him, and said, Thou, also, art one of them. But Peter said, Man, I am not.

Par. 13. Retirement to the porch, and first crowing of the cock.—Mark xiv. 68.

And he went out into the porch, and the cock crew.

Par. 14. His fourth denial of Jesus.—Matt. xxvi. 71, 72.

While he was there,<sup>4</sup> another maid-servant<sup>5</sup> saw him, and said to those who were present,<sup>6</sup> This man, also, was with Jesus of Nazareth. Again he denied [it,] with an oath, [saying,] I know not the man.

Par. 15. First interrogation of Jesus by the high-priest.—John xviii. 19—21.

Now the high-priest . . . . . what I have spoken.

Par. 16. His reply to an officer who struck him.—John xviii. 22, 23.

On his saying this . . . . . why strikest thou me?

Par. 17. Allegations of false witnesses against him.—Mark xiv. 55, 56; Matt. xxvi. 60, 61; Mark xiv. 56; Matt. xxvi. 61; Mark xiv. 59.

Then the chief-priests, . . . . . their evidence did not agree.<sup>7</sup>

Par. 18. His first condemnation by the Sanhedrim.—Mark xiv. 60, 61; Matt. xxvi. 63—66; Mark xiv. 64; Matt. xxvi. 66.

Then,<sup>8</sup> the high-priest, . . . . . He is deserving of death.

Par. 19. Fifth denial of Jesus by Peter.—John xviii. 25.

Meanwhile,<sup>9</sup> Simon Peter was standing, and warming himself: So they said to him, Art not thou, also, one of his disciples? He denied [it,] and said, I am not.

Par. 20. His sixth denial.—John xviii. 26, 27.

One of the high-priest's slaves, a relative [of him] whose ear Peter cut off, said, Did not I see thee in the garden with him? Again Peter denied [it.]

## ALTERATIONS, OMISSIONS, NOTES, &amp;c.

(1) And, while Peter was in the hall below. (2) at the light. (3) sayest. (4) When he had gone out to the porch. (5) woman. (6) those who were there. (7) was not equal. (8) And. (9) And.

## COLLATION OF THE FOUR GOSPELS.

**MATTHEW, Ch. xxvi.**

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man.—

— And immediately  
the cock crew.

MARK. Ch. xiv.

70. — And a little after, they that stood by said again to Peter, Surely, thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71. But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72. And the second time the cock crew.—

LUKE, Ch. xsii.

59. And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60. And Peter said, Man, I know not what thou sayest.—

— And immediately,  
while he yet spake, the  
cock crew.

John, Ch. xviii.

— and immediately  
the cock crew.

75. *end.* And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.—

— And he went out, and wept bitterly.

67, 68. Then did they  
that smote thee?

**72. end.**—And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.—

— And when he  
thought thereon, he  
wept.

65. And some began  
..... of their hands.

61. And the Lord turned, and looked upon Peter.—

—And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

63, 64. And the men  
that smote thee?

65. And many other  
..... against him.

MARGINAL READINGS, NOTES, &c.

Mark xiv. 72. And when he thought thereon, he wept.—*And he wept abundantly.* or *And he began to weep.* Matt. xxvi. 67. the palms of their hands,—*rods.*

## ADDENDA TO THE HISTORY OF NONCONFORMITY AT ANDOVER, HANTS.

*To the Editors.*—You were kind enough to insert in your number for April last, a short account of Dissent at Andover. I have since met with the following incident, which I have transcribed from Calamy's Historical Account of his own Life, vol. I. pp. 302—310. The facts might have been stated as an addition to the Narrative in few words. But its singular character will, I think, commend the whole account to the attention of your readers.

I am, your's respectfully,

**JOHN JEFFERSON.**

Stoke Newington, Oct. 18th 1831.

During the period of Dr. Edmund Calamy's stay at Oxford, (1691) he was invited to supply a vacant pulpit at Whitechurch, in Hampshire. Speaking of his visit to this place, he thus writes :—

"They treated me respectfully, and I had a very tolerable audience the first Lord's-day. Among others, Mr. Bradband came over from Andover, a market town, five miles distant, where he was a very substantial shop-keeper. He earnestly invited me to visit him at Andover, while I continued in these parts, and I promised him. Accordingly, on the Thursday fol-

## CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

Par. 21. His seventh denial. Matt. xxvi. 73; Mark xiv. 70;  
Matt. xxvi. 73; Mark xiv. 71.

A little after, the bystanders came up, and said again to him;<sup>1</sup> Certainly, thou, also, art one of them, for thy [manner of] speaking discovereth thee.<sup>2</sup> But, he began to utter oaths, and curses, [saying,] I know not this man of whom ye speak.

Par. 22. Second crowing of the cock.—Luke xxii. 60; Mark xiv. 72.

And, instantly, while he was yet speaking, the cock crew the second time.

Par. 23. Retirement, and penitence of Peter.—Luke xxii. 61;  
Mark xiv. 72; Luke xxii. 62.

And the Lord turned, and looked on Peter: and Peter remembered what the Lord had said to him,<sup>3</sup>—Before the cock crows twice, thou wilt disown me thrice: And he<sup>4</sup> went out, and wept bitterly.

Par. 24. Mockery, and ill-usage of Jesus by the attendants.—Luke xxii. 63;  
Mark xiv. 65; Matt. xxvi. 68; Luke xxii. 65.

The men who guarded Jesus . . . . . against him.

In an ensuing Number, the specimen of a Harmony of the four Evangelists above presented will be further explained; as likewise the seven denials of Christ by Peter, of which, since the insertion of the corresponding harmonized version in the Number for January last, it has been found necessary, in a slight degree, to alter the arrangement.

(To be continued.)

London, Oct. 1831.

W. S.

## ALTERATIONS, OMISSIONS, NOTES, &amp;c.

(1) Peter. (2) for thou art a Galilean—doubted by Griesbach;—and thy speech resembleth—suspected.—Mark xiv. 70. (3) the word of the Lord, how he had said to him. (4) Peter—expunged by Griesbach.

lowing, my landlord, Pointer, conducted me to his house, where I seemed to be very welcome. During the time of dinner, Mr. Bradband very pleasantly told me that my visit was very well taken, and he believed I might depend upon a very good auditory there that evening. I was surprised at any hint of this nature, and desired him to explain himself, not having the least notion of preaching there, nothing of that kind having been once proposed to me. Upon which he told me, that he took it for granted I would give them a sermon, which would be very agreeable; and that he had, therefore, presently, upon my alighting from

my horse, sent notice all the town over, that there would be a sermon there that evening, and he did not doubt but I should have a good deal of company, and he hoped no occasion to repent my pains. I told him in return, that I should have thought he might have given one some notice of his intention, that so I might have taken care to come provided. He replied, that he did not doubt of my being provided; and he was well satisfied I would not disappoint the expectation of the people; and he hoped some good would be done. Though I thought this sort of management pretty particular, yet not well-knowing how

to help myself, all things being considered, I kept silence, and not being able to say I had brought no notes with me, I complied.

"By conversation that afternoon, I found that there were two several parties among the Dissenters at Andover, and two several congregations, though they at that time had but one place of worship. One party were called Presbyterians, and old Mr. Sprint was their pastor. He preached in that town every Lord's-day; and on the Lord's-day, when not employed there, he went to Winchester and preached. The other party were pretty warmly Congregational, and Dr. Isaac Chauncy had been their pastor, though he had for some time left them, (for what reasons I cannot say,) and they were destitute. When the evening came, I had a numerous auditory, as they had encouraged me to expect, and the people seemed to be very attentive.

"The meeting-house was, at that time, in Mr. Bradband's back-yard, through which I passed upon my coming out of the pulpit, the people making a lane for me, and thanking me for my good sermon, as I moved along towards the parlour, which, to my no small surprise, I found, when I came to it, to be full of men, women, and children. I was no sooner sat down than I was, in the name of all the company, applied to by a grave old woman, in a high-crowned hat, who, thanking me very civilly for my pains, told me, that she verily believed it was a special providence that sent me thither, at that time, among a people that were unhappily destitute, but who thirsted for the Word of God, and were disposed, according to their ability, to be very kind to a minister that would settle with them, and break the bread of life among them, which she

hoped I might be prevailed upon to do.

"It was with some difficulty that I kept my countenance, and forbore smiling at this sort of treatment, that was so little expected. But, composing myself, I told her that I was very young, and by no means for engaging in any pastoral work as yet, but was determined, and that upon the weightiest reasons, and with the best advice, to continue for some time preaching only occasionally, and pursuing my studies closely, in order to laying in a good stock of useful knowledge, by which I might hope to be fitted for the greater and more extensive service in the Church of God. To this I added, that the people of Andover and I were utter strangers to each other, and neither did they know me, nor I them, and, therefore, I could not think such a hasty motion to be at all proper. Finally, I told her, that though that single sermon of mine had happened to please them, (at which I was heartily glad,) yet that, for any thing that either they or I knew, my sentiments and theirs might be so different, as that my stated preaching might not be at all acceptable to them, and my settling with them might be wholly improper and unadvisable.

"The old woman replied, 'that my character was known to them, and they had now had a taste of my ministerial gifts, and could trust God as to the rest.' As for them, she said, 'it was well-known they were a very serious, united, and harmonious people, and much inclined to love their ministers; and I might be very happy with them, as she believed they did not doubt but they might be with me.' She said, 'that one argument she had to induce me to listen to the motion that she made was this:—They had a good num-

ber of promising youngsters in the town and about it, that were just in their bloom, who, she very believed, would flourish in religion exceedingly, if they were but under the inspection and conduct of such an one as I was. There was, indeed, a sprinkling of old Christians among them, who, it was to be hoped, had something in them that was good. But they were, many of them, sadly declined, and grown lukewarm, and religion had no great credit from them, nor could a minister reasonably promise himself much comfort in them.'

"These young Christians she greatly applauded,\* and then expressed herself in this manner:— 'Sir, I perceive you have great prospects, and I cannot say but, according to human views, you may have reason for them; but I beseech you do not despise the earnest request of the people of God in this place. You must allow me to say to you, as old Farel did to young Calvin, when he had him at Geneva, and was endeavouring to prevail with him to stay there, that if you offer to go any farther, the blessing of God will not follow you.'

"Upon this, an aged man that was present, not being pleased with her reflections on the old Christians at Andover, cried out, 'Come, come, mother, do not bear so hard on the old Christians among us. We have stood to our principles in a time of trial, and have suffered for the sake of our conscience, and kept our ground; and I hope some of us do bring forth fruit even in old age: whereas these young ones that you so much

applaud, have not yet been tried, and there is no knowing what they will prove. Though it is to be hoped that some of them may answer expectations, yet it is to be feared, that a number of them, who now promise fair, if new troubles upon the account of religion should arise, would drop off like rotten leaves in autumn.'

"I had never before been engaged in such conversation, and therefore was much at a loss what to say, or how to behave. I was not willing to drop any thing affronting, and yet hardly knew how to avoid it. At length, having recollected myself a little, I made the good old woman this return: 'Mother,' said I, 'you were just now telling me what an harmony and good agreement there is amongst you here at Andover; whereas I find, by what has been offered since, that you cannot agree amongst yourselves, which are best, the old Christians or the young. But leaving it to you to determine that at your leisure, allow me, who heartily wish well both to young and old, to make one motion, the falling in with which would, in my apprehension, add not a little to your flourishing, and to harmony and good agreement. I understand that there is an old gentleman in your neighbourhood, an eminent divine (whose books I am not worthy to carry after him,) who preaches to you in this town every other Lord's-day. Fix him wholly amongst you, and ease him of the trouble of going, in his advanced age, to preach at Winchester, once a fortnight, and as you will this way pay but a decent respect to one of his great worth, so I should think that you would take a step that would much promote the interest of piety and charity.'

"The old woman seemed perfectly astonished at my proposal,

\* "I have been informed by one, who, since this passage, spent some years in Andover, that several of these persons who were at that time young, whom the good woman referred to, did prove exemplary Christians.—C."

and cried out, 'What, Mr. Sprint! old Mr. Sprint! Alas, he is a Baxterian! he is a middle way man! he is an occasional conformist! he is neither fish, nor flesh, nor good red herring!' Upon this I could not forbear smiling, and said, 'Mother, mother, he is a good man and great; he is moving apace toward heaven himself, and helping others thither too; and he is well fitted for it. You do not to me discover your wisdom in reflecting on a man of his worth and eminence. However,' said I, (who was willing to be a little plain before parting, and to leave something with her in her own vulgar language, that might stick and abide by her,) 'such carriage to him would never, while the world stands, induce me to listen to such a motion as yours. For the very same names as you give to him now, would you, in a little time, give to me, and, per-

haps, yet worse, crying that you had got out of the frying-pan into the fire.'

"With this our discourse broke off, and she only said, farther, 'Nay, Sir, if it be so, then I wish you a good night,' and she dropped me a curtsy, and went off. The rest soon followed her, and left me alone, and gave me no farther disturbance. The next morning I waited on Mr. Sprint at Clatford, where he lived, and gave him an account of what had passed the night before. I found him a very venerable old gentleman, and very frank and pleasant in conversation. He was much diverted with my relation, and gave me an account what difficulties he had met with among that people, but without any heat or passion. I returned the same evening to Whitchurch, and when I had spent three Lord's days there, I went back again to Oxford."

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#### ON CHRISTIAN FELLOWSHIP AND CONGREGATIONAL UNION.

AMIDST the vicissitudes of all earthly things, and more particularly at the present extraordinary period, when agitation, change, and convulsion are stamped on all affairs, both secular and ecclesiastical, it is incumbent on the Christian to examine well into the foundation of his faith and practice. As God is "once more" shaking "not the earth only, but also heaven; and as this word, once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain," it becomes us to see that we belong to "that kingdom which cannot be moved," and that we "have grace to serve God acceptably with reverence and godly fear." Those who presumptuously

"offer strange fire on his altar," must expect the fate of Nadab and Abihu—of Korah and his company; "for our God is a consuming fire."

If, then, there are "things which cannot be shaken;" if there is "a kingdom which cannot be moved," where are these things to be found—where is this kingdom? In their highest and purest state they are to be found only in the heavenly world; but may we not hope that on earth it is possible to enjoy the pledge and foretaste of them in the communion of saints,—the fellowship of the Gospel of Christ? May we not, in the Christian archives, discover those ancient and original constitutions which our holy founder, "the Lord from heaven," would

have established in his kingdom to the end of time? Can we suppose that he has intended to set up a kingdom which cannot be moved, and has not provided any certain means for its imperishable security and triumph? *Credat Judæus!*

What then are those bonds of an external and practical nature which Christ hath been pleased to form for the preservation, order, and prosperity of his spiritual and holy kingdom on earth? What secret spring operated in the first ages of our religion to give it such an impulse and such a triumph? Was it not the unity and simplicity of the whole Christian family? And what established this unity, this simplicity, but the peculiar nature of that fellowship, public and private, general and particular, which obtained among them throughout the world? This was the great secret of the Christian cause. It will repay us, therefore, to endeavour to ascertain what we can of the nature of this fellowship; and, upon close examination, we may discover at least six modes in which this fellowship was brought to bear upon the Christian world; there was the fellowship of sympathy, of advice, of admonition, of edification, of recommendation, and of evangelization.

I. The primitive Christians maintained the fellowship of *sympathy*.

When brethren in one country were in distress from persecution, famine, or any other public calamity, the brethren in another country felt it their duty to send them relief; and this they did, *not as individuals*, but as a body: it was a public and official act; brethren were chosen by the congregations to travel "with their collected sums of charity;" and entered in among the sufferers as messengers of the congregations. "Thus the

disciples at Antioch, every man, according to his ability, determined to send relief unto the brethren which dwelt in Judæa; which also they did, and sent it to the elders by the hands of Barnabas and Saul." "The congregations of Macedonia" did the same, "praying us," saith Paul, "with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

II. There was also the fellowship of *advice*.

At Antioch a question attended with much difficulty was agitated among the brethren, who, after no small dissention and disputation, determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received by the congregation and the apostles and elders who came together to consider of this matter. "And in conclusion, it pleased the apostles and elders with the whole congregation to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barnabas and Silas, chief men among the brethren." By this deputation a letter was communicated from "the apostles, and elders, and brethren" of Jerusalem greeting the brethren of the Gentiles in Antioch, and Syria, and Cilicia." This letter contained the solemn decision of the whole assembly; and upon their arrival at Antioch, when they had gathered the multitude together, they delivered the epistle, which, when they had read, they rejoiced for the consolation it contained, as relieving their minds in so great a difficulty.

III. There was the fellowship of *admonition*.

When Peter dissembled at An-

tioc, Paul "withstood him to the face, because he was to be blamed." Not only were the Thessalonians to "acknowledge those who were over them in the Lord, and *admonish* them;" but the Colossians, also, were enjoined to say to Archippus—"take heed to the ministry which thou hast received in the Lord, that thou fulfil it." The believing Hebrews were commanded to "exhort one another daily." "If thy brother trespass against thee, rebuke him," said our Lord, "and if he repent, forgive." The Thessalonians were solemnly commanded to withdraw themselves from every brother that walked disorderly, yet not to count him as an enemy, but to *admonish* him as a brother. In the days of the apostles, also, the church at Rome by the medium of Clement, their bishop, wrote a letter to the Church at Corinth; which letter was sent by the hands of certain brethren, as messengers of the church, expostulating with their brethren of Corinth for having deposed their elders, and also exhorting them to submission.

IV. There was, moreover, the fellowship of *edification*.

This arose from the information diffused respecting the reception of the Gospel by new converts, or the prosperity of a particular congregation. They could not hear these tidings with indifference. "If one member was honoured, all the members rejoiced with it," and an act of fellowship ensued. For example, when tidings came to the ears of the congregation which was in Jerusalem, that a great number had believed, and turned to the Lord at Antioch, without waiting for an application, they sent forth Barnabas thither, for the purpose of congratulating them; for confirming them in the faith, and for contributing to their further prosperity. Thus the con-

gregation at Jerusalem immediately entered into the *fellowship of edification* with the new congregation at Antioch, by the act of sending them a wise and faithful brother, as their missionary and representative.

Again, an apostolical epistle received by a congregation, after having been "read to all the holy brethren," was to be communicated to the neighbouring congregations; as in the instance of Paul's letter to the Colossians, which was to be read for their edification in the adjacent congregation at Laodicea.

V. We find among the primitive Christians the fellowship of *recommendation*.

When a brother or a sister had occasion to remove from one place or country to another, either on their private concerns, or in a public capacity, it was necessary, in order to the enjoyment of Christian fellowship, that they should carry letters of recommendation from the Christian society with whom they were particularly connected, to the society into whose neighbourhood they were going. They were not recommended as Christians from one individual to another: it was the *fellowship of recommendation* between the congregations, arising from that unity of faith and affection, which universally subsisted among them, even though distantly situated from each other. Thus, when the eloquent Apollos was disposed to pass from Ephesus into Arabia, the brethren of Ephesus "wrote exhorting the disciples to receive him." In this way was the purity of the congregations maintained. False brethren and heretical teachers could not easily disturb the peace of the congregations, while the reception of a stranger confessing the faith was dependent on a public and acce-

dited testimonial. Those who gave offence to God's people by their disorderly conduct, or who, being really "ministers of Satan," yet appearing to be "angels of light," were thus liable to be exposed. The benefit of this fellowship was felt by the congregations "in Antioch, and Syria, and Cilicia," when "the apostles, and elders, and brethren of Jerusalem sent them letters to say, that they had heard that certain persons who had gone from them had troubled the brethren in Syria with words, subverting their souls, saying, ye must be circumcised, and keep the law," and that they were not authorised to say, or do what they had done by the brethren at Jerusalem, for that they had given them no such commission as they pretended. Thus the fellowship of recommendation tended to consolidate the congregations in one general bond of purity and peace.

VI. There was, finally, the fellowship of *evangelization*.

When the Gospel was to be preached in new regions, and congregations were to be planted and organized, the Holy Spirit directed, that the mission for this purpose should originate in the act of a congregation already established. By this fellowship a most extensive mission was undertaken, through the agency of the Apostles Paul and Barnabas, on the behalf of the congregation at Antioch. This deputation being sent forth with fasting, and prayer, and imposition of hands, travelled to Seleucia, traversed the island of Cyprus, proceeded to Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe, and the region round about. In these places, having preached the word, and gathered congregations, over each of which they ordained elders, they returned to Antioch in Syria, from whence they had been committed

to the grace of God for the work which they fulfilled. These congregations were thus brought into fellowship with others already existing; and intercourse was afterward maintained, more particularly with that in Antioch, from whence the mission emanated.

With these indisputable facts before us, deduced from the sacred record, we may learn where the "great strength" of the Christian body "lieth." Alas! this holy Nazarite hath slept too long in the lap of "the mother of harlots," and hath suffered the indignity of losing those golden tresses, which are his honour, and glory, and power. He has been bound and delivered over to the Philistines, who have indeed long imprisoned him, and "fed him with bread of affliction, and water of affliction;" but they have not been permitted to "quench the visual ray." He has been indeed shorn, but happily his sight remains entire and strong; and his "sunny locks" are beginning once more to grace his manly brow. He "looks forth as the morning," and rejoices again in "his great strength," which shall not return to him in vain.

The congregational mode of Christianity is clearly the primitive and original form in which it was established by the apostles; and the essence of this mode is union and fellowship among all the congregations of God throughout the world. Let congregational unions be formed in regions, districts, countries, according to the model set before us in the New Testament, and is it to be doubted, that the same benefit will attend them in their scriptural fellowship, as the original congregations of the Lord enjoyed in the days of the Apostles, and their immediate successors? Nay, is there any option in the case? Is not the duty so plain, that we must deny

the *authority* of the example and model set before us, if we refuse to comply with it?

These questions certainly imply, that this strict, and orderly, and extensive fellowship is not enjoyed, at present, in the Christian world; and although, undoubtedly, Christian fellowship is practised, yet, who will affirm, that it is carried on to any extent on the apostolic and original model? And, if not, what prevents the adoption of that model? Can the premises of this argument be questioned? Was not that bond of union which we have described the great cause, under God, of the triumphant spread of the true religion? If it was, we have no choice left, but to examine with all possible attention, and devoutness of mind into the evidence, and yield to its authority.

It is much to be regretted, that some esteemed brethren should be so morbidly jealous of this close, and extended, and universal fellowship: that they should throw a stumbling-block in the way of congregational unions, not indeed of counties and provinces, but of countries: that they should hold union to be good to a small extent, and deem it bad to a greater extent: that they should take upon them to limit the boundaries of Christian fellowship to a narrower compass than the Apostles and the first Christians practised and established. Doubtless they feel themselves at liberty to set those limits to Christian union, and to say, "hitherto shalt thou go and no further." But might it not be well for them to consider, whether in using this liberty they are not doing what they can, unwittingly, to check the triumphant progress of the Christian cause throughout the world? May they not, *pro tanto*, be the means of

retarding the happy day, when all Christians shall be one, not only in faith, but in actual fellowship to the same extent, and in the same manner as we see it was enjoyed in the primitive times?

This jealousy is in truth *morbid*, and not salutary. It is not founded on fact, but in imagination. The perversion and abuses of a corrupt system of religion under the Christian name are brought to bear against the authority of Scripture, and the first dictates of common sense: for who should ever have dreamed of a universal religion, without a co-extensive fellowship—a universal union? And what less than a universal religion is the Christian? What so "worthy of all acceptance," as the sublime and glorious truth, that "Jesus Christ came into the world to save sinners?" What so much for the honour of our divine Lord, that "all men should see what is the *fellowship of the mystery*, which from the beginning of the world hath been hid in God?"

To oppose extensive unions of the congregations of the Lord, therefore, does appear most unnatural, impolitic, presumptuous, and, it may be, displeasing and offensive to him, who prayed that all his disciples might "be one," even, says he, "as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

"UNION IS STRENGTH."

THEOLOGUS.

# A RENEWED CALL FOR A DAY OF SPECIAL HUMILIATION AND PRAYER.

WHILST I admired the piety displayed in the communication of your esteemed correspondent at Colchester, which appeared in your September number, calling for special prayer, that God would avert from us the pestilence which has desolated Northern Europe; yet I was prepared to commend the prudence of the editorial note which was affixed to it, because I thought, with you, that susceptible persons "might be predisposed to receive the contagion," by the excitement which a general and public notice of the subject might occasion.

Since August, however, the fatal Cholera has steadily travelled westward, and has now reached the neighbouring coasts, so that we may almost see the shores on which the deadly pestilence lingers. It is true that, at the present moment, its influence is but partial, and the gay citizens of Hamburgh frequent the mart and the exchange, the theatre and the ball-room, as usual, and pursue their round of business and pleasure, with accustomed levity. Let it, however, be remembered, that the malignity of the disease is almost instantaneously increased by certain variations in the atmosphere; which was the case at Vienna, where, it appears, there fell heavy rains about the 13th of September, which caused the "disease to break out with the most alarming violence, on the night of the 13th, so that, in the course of twenty-four hours, it swept away eighty victims,"\* and those of the respectable and higher classes also.

Most delusive would it, there-

fore, be for us to imagine, that, because the disease has assumed a milder type at Hamburgh, that it will not become more virulent, and that we may regard the danger as slight and unimportant.

His Majesty's government, who have the best means of knowing, have published, in the royal Gazette, documents which, I trust, you and every other editor will seek to circulate; and from which I am led to conclude, that the Board of Health are alarmed for our safety: Shall not we, then, make special supplication to God, that "the plague may be stayed?"

I would, therefore, venture to suggest, besides those private and domestic petitions, and those public prayers which I know have, from Sabbath to Sabbath, been offered in various places; that there should be a day of special prayer fixed for our churches; and perhaps the members of the Congregational Board in London, may think it right to fix some early day for their own churches, in the observance of which, the brethren in the country might concur, when public services should be held, not only to urge "the dictates of heavenly wisdom," but also to offer to the people, "the suggestions of common prudence;" for it is melancholy to think to what an extent ignorance on medical topics prevails in this land.

As the government calls for "the most strenuous efforts on the part of all persons of any influence, to put a stop to the secret and surreptitious intercourse which is known to exist between the coast of England and the opposite shores;" and urges "the magistrates, the clergy, and all persons resident on the coast, to impress

\* *Vide* London Medical Gazette.

upon the population of the different districts, and particularly of the retired villages along the sea shore," the dangers to which they expose themselves and their countrymen, by their illicit intercourse with smugglers from the Continent; surely, as loyal subjects and christian patriots, it is the duty of the dissenting ministers to answer that call, and show that they are prepared to employ their holiest influence with their people and their God, for the preservation, if it please him, of the national health. I venture, then, to renew the suggestion of the Rev. Mr. March, and to urge upon my brethren in the ministry, both in town and country, the importance of these exercises of piety and prudence.

Permit me, in closing my communication, to quote the words of an esteemed female writer upon this subject, and to recommend her "*Hints on the Cholera Morbus*," to the notice of your readers.

"What if it should come, and we should be among its victims?—are we prepared to meet it? Oh, how infinitely important is it that our sins should be blotted out through the atoning blood of Jesus Christ! that we should live a life of humble, happy communion with God, through his dear Son, having access by faith to our reconciled God and Father! that the Holy Spirit should be operating upon our sinful hearts, and renewing them, day by day, in advancing holiness and fitness for heaven! What a happiness to be able to look death in the face, and to say, He was an enemy, but he is conquered, 'thanks be unto God who giveth us the victory through our Lord Jesus Christ!' How solid the satisfaction of contemplating all the solemnities of the judgment day, and yet possessing a well grounded and unshaken confidence! 'I know whom I have trusted, and am persuaded that He is able to keep that which I have committed to Him against that day.' Such a man is

prepared to welcome death, come when and how it may.

"If we are Christians, whatever troubles await us, we are not destitute of a refuge. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. A pious child in India said to his teacher, 'Sir, I have found a remedy for the cholera morbus,' and pointed him to the 91st Psalm. Happy they who can constantly apply to it!

If we are Christians we must love our country, and pray for it. 'The effectual, fervent prayer of a righteous man, availeth much.' The prayers of Moses, and Aaron, and David, were honoured to stay the plague. The prayers of Abraham would have averted the divine judgments from Sodom, if ten righteous men had been found in it. The most consistently pious man is the truest patriot.

'Perhaps the self-approving haughty world,  
That as she sweeps him with her whistling silks,  
Scarce deigns to notice him: or if she sees,  
Deems him a cypher in the works of God,  
Receives advantage from his noiseless hours,  
Of which she little dreams. Perhaps she owes  
Her sunshine and her rain, her blooming spring  
And plenteous harvest to the prayer he makes,  
When, Isaac-like, the solitary saint  
Walks forth to meditate at eventide,  
And thinks on her who thinks not for herself.'

"If we are Christians we ought to be intent on Christian usefulness; and the apprehension or even rumour of approaching pestilence, should stimulate us to fresh diligence and ardour. 'I must work the works of Him who sent me while it is day; the night cometh when no man can work.' Perhaps the ability to do any thing for God and souls, may be speedily and suddenly cut off. Perhaps many of those for whom we ought to have prayed and laboured, may soon be beyond the reach of our labours and our prayers. 'Whatsoever, therefore, our hand findeth to do, let us do it with all our might, since there is no work, nor knowledge, nor device, in the grave whither we go.'"

I am yours, respectfully,  
A CHRISTIAN PASTOR.

\* Mrs. Copley's "*Hints on the Cholera Morbus*;" sold by Darton, Holborn Hill, price 2d.

## REVIEW OF BOOKS.

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*Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England, from the Decease of Elizabeth to the Abdication of James the Second.* By Robert Vaughan, Author of "The Life and Opinions of Wycliffe." 2 vols. 8vo. Holdsworth and Ball, 1831.

CRITICS have found out that qualities the most dissimilar, or at all events the most various, are necessary to constitute a true poet, or at least a *great one*. An imagination at once sublime and rich, a judgment accurate and profound, a mind capable of grasping philosophical truth, only at the same time subjected to the additional difficulty of making it pleasing as well as instructive. To all this must be joined a knowledge, at once extensive and deep, of human nature and the outward universe; all this, and much more, can critics find in Homer. For our own parts, we should say, that whenever a mind thus constituted by nature, and thus enriched by study, is discovered, it is a sad pity it should write poetry at all, and as a more appropriate, as well as useful employment, we would enlist it in the service of history. In reference to this subject, indeed, the remark of critics is perfectly just; and what, when applied to the poet, is somewhat hyperbolic, is strictly true if applied to the historian. It is necessary, in order to write history well, that qualities of mind, not only in the highest degree varied and diverse, but almost incompatible, should be possessed. What more delightful than imagination in an historian, to give to the otherwise dull details of a chronological chart, all the graces of language, and here

and there, all the stirring interest of romance, and the vivid colouring of poetry? What more necessary than a cautious and impartial judgment, to select aright the proper materials, and above all, to form an unbiassed opinion of men and events? What more important than a deep philosophical genius, to extract out of that tangled skein of circumstances and occurrences which history presents; those lessons of wisdom, which shall enlighten posterity by the experience of the past, which shall teach moderation to governments, and illustrate the progress of liberty, knowledge, and civilization? It is for want of one or other of these qualities that the best histories have either been neglected, or rendered almost wholly unfit for conveying historical knowledge: it is want of imagination and the graces of composition that have consigned many works, which, as mere compilations of facts, are infinitely more valuable than the splendid works of Hume and Gibbon, to absolute oblivion. *And not only are* these various and diverse qualities requisite, but if mingled in improper proportions, the same results often follow as from the entire want of some of them. It was too credulous an imagination which gave to the pages of Herodotus and Livy so completely the air of romance. It was the excess of philosophical genius that has obscured the pages of Tacitus, and robbed it of many of the graces of history. It was the utter destitution of candid and impartial judgment that made Gibbon and Hume write history like hired advocates; so perpetually do they garble, misrepresent, or

suppress the truth. And, in addition to what we have already said, the chances are not greater that any individual mind shall combine all these qualities, and in their right proportions, than that, even if they were so happily combined, the acquired qualities that are necessary might not disturb this adjustment. For what more necessary to an historian than habits of patient and cautious research? What more necessary than to wade through the driest and most tedious details? And yet what can have a more unhappy effect on the imagination, and all the kindred qualities of mind, as well as on the graces of composition and of style? Many a man of profound research would have made an invaluable historian, but that his pains in amassing his knowledge has first unfitted him for communicating it.

Nevertheless, as such a phoenix of an historian is not to be expected, and as we must be content with one or two of the desirable qualities we have mentioned, we should certainly select, as, after all, by far the most valuable, those in which Mr. Vaughan is, we may say, eminently distinguished, habits of patient research and investigation, and a cautious and a strictly impartial judgment. Let an historian state facts, and state them fairly, and the reader can, in general, draw the most important deductions for himself: it is the misrepresentation of facts which ruins all, not less in history than in the physical sciences. This error no ingenuity of hypothesis, no acuteness of reasoning can repair.

And never, surely, did a period of history claim more strongly these qualities of research, and sound and calm judgment, than that which Mr. Vaughan has undertaken to illustrate. When conflicting testimonies are so numerous and so important, that se-

veral versions of the same event, so diverse and contradictory; when the opposite factions have so completely reviled and blackened each other; when the most ingenious sophistry has been employed, as in the case of Hume, to obscure what it cannot wholly conceal, and garble what it cannot suppress; nay, when there have been many such unblushing and servile tools of party, as to eulogize Charles I. Laud, Strafford, &c. and some so unwise as to apologize for all follies and extravagancies of the other parties; what patient and persevering research, and calm and cautious judgment does it require to give a fair view of truth, and to state it impartially. Nor are these the *only* difficulties. Not only is every testimony connected with this part of history confronted with rival evidence, but the events of that period, and the principles which were then so violently agitated, have stirred passions and feelings which, at the distance of nearly two centuries, have not entirely subsided. We are still apt to talk, and feel, and write like partizans. There are still two great parties which inherit the several opinions of their forefathers in a somewhat modified form. There are many on one side, who, while they revere the virtues and stern principles of their fathers, still pay too much respect to the follies and extravagances which sometimes alloyed them; and there are many on the other side, who fall into the more perilous error of adopting the arbitrary and oppressive measures of the Stuart dynasty, so far as the spirit of the age will permit them, and who, while they enjoy the benefits of that freedom which their fathers, at such cost wrought out, lose no opportunity of reviling the authors of it. Under such circumstances, what stern impartiality of mind does it require, to keep the historian from

descending to the advocate. These, the noblest qualities which the historian can display, especially requisite on this portion of history, Mr. Vaughan possesses in a very high degree: his "Memorials" have evidently been compiled with the greatest care, at a vast expense of time and labour; and his service to the cause of truth will, we are persuaded, be proportionate.

We hail with peculiar pleasure every work so temperately written, and with such proofs of authenticity about it, as the present. It is only by successive efforts of this kind that the public ever can be disarmed of those prejudices in reference to our Puritan and Non-conformist ancestors, which have for ages misled it. While our own historians have been read by ourselves, they have been anything but popular, nor for the most part were they ever calculated for popularity; in the mean time, as a popular work, Hume took possession of the public mind; he formed the opinions of our youth, and so artfully is his work put together, so subtle his insinuations—a weapon that Gibbon used with still greater effect after him—so garbled are his accounts, so gross his misrepresentations, so apparently candid are his few admissions, so handsome are his apologies, that it requires no ordinary knowledge of the facts of history to detect his errors and escape his snares. The labours, however, of many writers of the present day are beginning to annihilate the influence of Hume as an historian, however highly his work may still be esteemed as a composition. The writings of Brodie, Hallam, Godwin, of the Edinburgh Reviewers, and others, have done much to redeem the cause of freedom from contempt, and to restore the calumniated characters of those who promoted it. It is with intense in-

terest we look for the forthcoming volumes of Sir James Macintosh in the Cabinet Cyclopædia; volumes which are perhaps destined to complete this good work. In the mean time it is no small obligation that Mr. Vaughan has conferred on us.

The compass of Mr. Vaughan's work did not permit him to enter into minute historical details. Nor was it necessary. He has given a clear and a continuous narration of events. His chief design, however, has been to trace the progress of civil and religious liberty, and in doing so, to vindicate the characters of those men who struggled in this glorious cause, as well as to estimate the value of their labours in its behalf. But on this subject Mr. V. shall speak for himself.

"The influence of these parties, and especially of the puritans and their descendants, on the great questions of civil freedom, and liberty of conscience, is a topic of inquiry equally curious and valuable. It was not to have been expected that writers, having no sympathy with the religious principles of these men, should treat their story, in this view of it, either adequately or fairly: and it is a little singular that no nonconformist should ever have attempted that separate and continuous investigation of it, which its interest and importance so clearly demand. The leading design of the author has been to produce a work of this nature. It has also been his wish that it should be sufficiently extended to afford a satisfactory exhibition of its subject, without being so formidable in its appearance as to deter the general reader from approaching it."—Preface, pp. iii, iv.

It is of course impossible, with our limits, to give a complete analysis of Mr. V.'s work; while, however, we can most unhesitatingly recommend it in its general historical accuracy; those chapters which in a more peculiar manner concern the character and conduct of our Puritan and Non-conformist ancestors, we would particularly urge upon the atten-

tion of our readers, believing, as we do, that they give a fairer view of the matters on which they treat than can be found in any other quarter. Those which more especially struck us were the chapters "*On the Origin of Puritanism*,"—"The Conference at Hampton Court"—"*The Convocation*," as well as the history of the Parliamentary proceedings during the reign of Charles I., and the chapters on the state of religious parties, at different periods: one of the most interesting chapters is that entitled, "Lord Bacon on the Puritan Controversy." It is singular that the sentiments of this great man upon this subject, should have been so long neglected; and Mr. V. has done essential service to the cause of the Puritans, by giving them the prominence they deserve. Like all that that vast mind ever wrote or said, these precious paragraphs are marked by the profoundest wisdom, and the most accurate discrimination. He at once saw the true bearings of the controversy, and demonstrated the folly and impolicy, as well as wickedness, of the persecuting spirit which characterized the Church of England. This homage of Lord Bacon to the general merits of the Puritan cause, which he fully concedes, is the more gratifying, that he had every motive, and, alas! his whole life shows, that he was not inaccessible to such motives, to repress or disguise the truth. The deliberate judgment of Lord Bacon on any subject must, under any circumstances, be valuable; but given in the teeth of self-interest, and court favour, may almost be said to be assuredly true.

We must pass on, however, briefly to notice a chapter more interesting still, at least to us as "*Independents*." It is that

which is entitled, the "*Character of the Brownists—Rise of the Independents*." It is the best summary of our early history that we know, and as such is well worthy of the perusal of every one of our body. From this we shall indulge our readers with a few extracts. The following is a beautiful and affecting description of the "*Rise of the Independents*."

"While Amsterdam was the centre of these proceedings, a church was formed by another company of exiles at Leyden, and one, the movements of which were to be intimately connected with the ecclesiastical history of this country, and with the religious character of the colony bearing the name of England in the New World. The minister who collected these strangers and became their first pastor, was Mr. John Robinson, a clergyman, who, after relinquishing a benefice near Yarmouth, had preached during several years to a small congregation of Dissenters in that neighbourhood. The secrecy observed in their ambulatory meetings was not sufficient to protect the minister or his friends from expensive prosecutions in the ecclesiastical courts, which in 1608, induced some of the sufferers to abandon their country. Robinson's first views of church government partook of the severity of the Brownist system; but his mind was studiously open to conviction, and his intercourse with several devout scholars, especially with his fellow-exile, Dr. Ames, led him to adopt some milder sentiments, more in agreement with the temper of his mind. He did not deny the reformed churches to be true churches, nor object to associate with them in their worship; but he contended for the strict independence of every church with respect to external authority, whether civil or ecclesiastical. Advice might be received from any quarter, but to command was believed to be the exclusive province of the Redeemer. The Scriptures were regarded as the statute book, received from the hand of this invisible sovereign, and were the only standard of appeal. This has ever been the leading maxim of the independents, whose origin has been generally traced to the mind of Robinson.

"Twelve years had passed since the settlement of these exiles at Leyden, when, from the removal of the aged by death, and the young by marriage, the church was in danger of becoming extinct. Much anxiety was felt on this

account, and many fervent prayers were offered. It was at length resolved, by many of the remaining members, that to perpetuate the principles for which they had so long suffered, and to provide an asylum where their suffering countrymen, to whom these principles were equally dear, might always find liberty of conscience, they would transport themselves to the new world. Some English merchants became adventurers in the undertaking, and the exiles, converting their little property into a common stock, procured two vessels to bear themselves and the stores necessary for the proposed colony, to their place of destination.

"After an appropriate sermon, Robinson bade adieu to this enterprising portion of his flock, in an address which disclosed the utmost tenderness of feeling, along with the noblest elevation of character. Whether he should ever see their face again or not, was known only to God: but before that God and his blessed angels, he charged them to follow him only so far as he should be seen to have followed his Lord. Whoever their future teacher might be, it would be their solemn obligation to receive the truth, as it should be disclosed to them. He lamented deeply, that the churches of the reformation had all halted where their founders had halted. Luther and Calvin were converted by their disciples into infallible guides, though, great as they were, they saw not all things. Were those noble instruments of God's providence now living, they would doubtless become, in many things, other men, following the brighter light before them. 'I beseech you,' he adds, 'remember, it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you, through the written word of God. Remember that and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other Scriptures of truth, before you receive it, for it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once. I must also advise you to abandon, avoid, and shake off the name of BROWNISTS; it is a mere nickname, and a brand for the making religion, and the professors of it, odious to the Christian world.'

"The persons thus addressed, were about one hundred and twenty in number, and after passing a whole night in prayer, they committed themselves to the chances of the deep. Robinson and

N. S. No. 83.

his remaining followers knelt on the beach, and with ardent supplications commended them to the protection of him whom the winds and waves obey, and whose care never fails to be attendant on his own, though chased from their hearths to the wilderness by the rod of the oppressor."—pp. 320—323.

"Rarely do we meet with such lucid proof of sincerity, as in the case of this once persecuted, and still calumniated, people. No explanation of their conduct can be given apart from that which they themselves supply—a sacred sense of duty to their God. No other motive could have sustained them under sufferings so complicated and so protracted. Their state involved a relinquishment of every tie to earth, and what could have supported this, except that religion which includes a vigorous hold on the future and the eternal! In the state of degradation to which they were reduced, they had no sensible monuments of former greatness to cheer them with that melancholy pleasure which such objects never fail to inspire. The Catholic exile could point to the most powerful nations as devoted to his faith, and as adorning it with all the earthly majesty that wealth or genius could supply. And even in those countries where its dominion had ceased, he could assert the extended possessions which imparted so much dignity to a new race of priests, to be possessions pertaining, of right, to his communion, and could bid those splendid temples, or mouldering ruins, which connect the imagination with the ages far remote, to speak for the greatness of that empire which his creed had once possessed. Not so, these professors of a system so distinct from, and so unlike, the kingdoms of this world. No nation had adopted their policy, and the clergy, even in the only spot of Europe where they could find an asylum, were frequently their persecutors.

"But they were not without reasons to assign, in vindication of their conduct, nor without facts of pre-eminent grandeur to adduce in support of those peculiarities which had exposed them to so much obloquy and suffering. They could trace their favourite opinions to an antiquity with which the cathedral and the monastery had no alliance. They could find the parallel of their poverty, their reproaches, and their many wrongs, in the history of the great founder of Christianity, and in the history of the men who were endowed by him with a greatness of nature which raised them far above the common level of humanity. As to the ascendancy of creeds, they could tell of centuries through which their

own had maintained its ground against every conceivable kind of hostility, extending its triumphs as a system of truth, even in such circumstances, to the most distant nations. What it had done, in this respect, they were persuaded it would do again. It was their solemn conviction that the cause which in its own native strength had triumphed over the paganism of one empire, must prevail, in its appointed time, against the semi-paganism of that which had succeeded it. Through the first two centuries, their principles were those most generally recognised; and to the age of Constantine, Christianity was, as in their case, the religion of a people every where slandered and proscribed. They did not live to see their principles adopted by the most powerful states of the new world, and by many myriads of their countrymen; but they had their moments, in which they could anticipate a change even thus surprising, and in which they could brave any hazard, and apply themselves to any toil, with a view to promote it.

"The first party in Christendom to advocate the cause of religious liberty—we mean to advocate it fully and consistently, was this party of outcasts. And because, in this respect, they were wiser than their generation, they were long despised by it."—pp. 325—327.

These last pages we call not only true and just, but eloquently written. Indeed, we may here remark, that the general style of these volumes is very superior to that of Mr. V.'s former work, and merit the attention of the public.

*Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq. deputed from the London Missionary Society, to visit their various Stations in the South Sea Islands, China, India, &c. between the Years 1821 and 1829. Compiled from original Documents by James Montgomery. Two vols. 8vo. London: Westley & Davis. 1831.*  
*Polynesian Researches, during a Residence of nearly Eight Years in the Society and Sandwich Islands. By William Ellis. Four vols. small 8vo. London: Fisher and Jackson. 1831.*

*A Vindication of the South Sea Missions from the Misrepresentations of Otto von Kotzebue, Captain in the Russian Navy. With an Appendix, by William Ellis. 8vo. London: Westley & Davis. 1831.*

(Concluded from page 624.)

It would have been contrary to

all analogy and experience to expect that so signal and manifest a triumph of the gospel over the agencies of the Prince of darkness, as that which has been achieved in the South Sea Islands, would be suffered to take place without calling forth, under new forms, the enmity and hostility of that inveterate foe of the human family. Numerous have been the instances in which these infernal qualities have been displayed through the instrumentality of such of the natives as could not brook the strictness of Christian discipline, and who, though outwardly constrained by the force of national opinion and example to relinquish the worship of idols, and the grosser evils connected with their former institutions, nevertheless continued to cherish the love of iniquity in their hearts, and only waited for favourable opportunities, in order to oppose the work of God, or indulge in those propensities to the gratification of which they had ere while been addicted. These consist almost entirely of young people.

Another means employed by the author of evil to obstruct the progress of the truth, and throw difficulties in the way of the Missionaries, and disturb and perplex the minds of the converts, was the production of a spirit of fanaticism, and the sowing of the seeds of error among those who profess to have embraced the gospel. Several appearances of this description have recently arrested the attention of our Missionary brethren; but there is reason to believe, that such characters will be permitted to "proceed no farther," their folly having become manifest to all, as was that of those who, in ancient times, withstood the servants of God, and the announcements of his truth.

It is, however, a most melan-

choly and humbling fact, that the principal and most effective attacks of the enemy have not been made from *within*, but have been directed against the truth and its propagators and professors from *without*. The instruments employed in this diabolical work have not been *natives*, but *foreigners*; not *idolaters*, but nominal *Christians*. It would appear that from the very commencement of their benevolent enterprize, the Missionaries have had, more or less, to contend with an adverse influence on the part of Europeans who have visited those islands. And, indeed, we believe, it will universally be found, that the most serious and powerful of all the obstacles which have been thrown in the way of the spread of Christianity, are those furnished by the wicked conduct and directly hostile influence of men who name the name of the Redeemer, but have never been taught to depart from iniquity. While we rejoice to know that the islands of the Pacific have been visited by individuals having the command of vessels, both in the naval and merchant service, who were prepared to appreciate the value of those exertions which had been made by our Missionaries, and who, instead of retarding, would count it an honour and a privilege to contribute whatever might lie in their power to advance the work of God among the natives, we are compelled, by a love of truth and justice, to state, that by far the greater number of European or American visitants are men of no religion, whose natural enmity to the gospel is provoked by what they discover of the fruits of the Spirit among those whom they have been accustomed to look down upon as heathens, whose infidelity prompts them to give the lie to whatever would substan-

tiate and recommend the claims of revealed truth, and whose determined addiction to lust impels them to attempt the demolition of every fence that may intervene to obstruct its gratification.

Such as have read the accounts of the voyages in those seas that were undertaken previous to any attempts being made to introduce Christianity into the islands, are aware that the descriptions which they furnish of Tahitian sensuality and licentiousness are revolting in the extreme. These descriptions have awfully contaminated the minds of our youthful voyagers; and many a tar, whose morals had already been corrupted at home, has ardently looked for the day when, after a long and perilous voyage, he should have an opportunity of revelling in the worse than Paphian groves of Polynesia. Over the scenes that almost universally followed on the arrival of a foreign vessel, we must draw the veil of oblivion; but who does not perceive, that nothing could possibly prove a more provoking stumbling-block to persons who were inured to these habits of ungodliness than the presence of Christian teachers, who inculcate the pure and sanctifying doctrines of the gospel, and the introduction of a system of morals and social regulations, which has rendered it extremely difficult for them to procure the means of gratifying their sinful propensities.

That such has been the result of the subversion of idolatry, and the profession of Christianity in the islands of Polynesia, is most satisfactorily attested, both by the Deputation and Mr. Ellis. The former, describing the evil as existing in the Sandwich Islands, at the time they visited them, but which has since been greatly checked by the introduction of

the gospel, thus contrast with it the state of things in the Southern Islands:

"The traffic of prostitution carried on by the natives with foreigners on ship-board, as well as on shore, is most public and shameless here. But this is a subject on which we must not, we dare not record what we have seen and do know. The utter abolition of this infamy in the Christianized islands of the Southern Pacific, is one of the most signal triumphs of the Gospel in the history of human wickedness, in any age or part of the world. It is painful to add, (as we have intimated before,) that for this very cause the Gospel and its other triumphs are evil spoken of by many Christians (falsely so called), who visit these seas, and are filled with rage, disappointment, and malice, when they find that they cannot riot in licentiousness, as former voyagers did, on these once polluted shores, therefore, do they abhor the change, and calumniate those who have been instrumental in its production."

—*Journal*, vol. i. p. 383.

Mr. Ellis delivers his testimony in the following words:—

"Now, what is the fact? In 1815, 16, and 17, the people embraced Christianity throughout the islands; at that period these abominations ceased, I believe, for a time, universally. The virtue of chastity was inculcated and maintained; Christian marriage was instituted soon after; and the inviolable obligations of the bond acknowledged; and whatever deviations may have arisen, the great principle is uniformly maintained to this day. It is further my deliberate conviction, that these virtues prevail, among the inhabitants of those parts of the Society Islands unvisited by shipping, to as great an extent as among an equal numerical portion of our own population. To expect that a vice, the propensity to which was a constituent of their character, and the indulgence of which was connected with almost every usage that had for ages existed, should have been at once absolutely eradicated, would have been absurd. But, after all, though at the several ports or harbours in Tahiti, especially those at which no Missionary resides, there are individuals who have fallen victims to the seduction and bribery of some by whom they are visited, (and in reference to whom the triumphs of profligacy are unblushingly recorded,)—yet, that in a community in which chastity was formerly unknown, and conjugal fidelity unlooked for, virtue should have prevailed to the degree in

which it is acknowledged to have done amongst the Tahitians, is a phenomenon which, till it can be exhibited in the history of any other people, should, on the principle of honour and decency, have restrained their detractors from calumny. This change has been, under the Divine blessing, effected entirely by the exertions of Christian Missionaries, not only without any external assistance, but in the face of the determined opposition of many from whom they might have anticipated sanction and assistance. That the state of society, at the time Kotzebue visited Tahiti, warrants this representation, will appear from his own testimony. In improving their morals in this respect, he states, that 'the influence of the Missionaries has been beneficially exerted;—it does not appear to me, that the breaches of this virtue (chastity) are more frequent, on the whole, than in Europe.' And in the account of the first day he spent in Matavai, he observes, 'On this day we saw no females; and when we were afterwards occasionally visited by the women, they always behaved with the greatest propriety.' Let this statement be contrasted with the descriptions contained in Forster's and other accounts, or with a declaration of the surgeon of his Majesty's ship Cornwallis, who states, that on the first day that the above vessel came to anchor in Keakekua bay, 400 native females came on board, and it will be impossible to resist the conviction, that, notwithstanding all the exceptions that are to be found, an *improvement in morals among the people, fully authorizing every statement that the Missionaries have made, has taken place.*"—*Vindication*, pp. 91—93.

In consequence of the practical influence which the Gospel has thus exerted, and the hostility which it has called forth, the most atrocious vituperations and slanders are vented against the Missionaries, and the benevolent undertaking in which they are embarked. Evil reports are brought home, of the Christian converts; the change of character and manners which has been wrought upon them, is vilified; and attempts are gravely made to impugn the veracity of the men of God, who have ventured their lives in the high places of the field, and been the honoured instruments of affecting

so wonderful a renovation. These reports are greedily snatched up by our infidel and worldly reviewers; and within the course of the last few months there has been a kind of anti-christian crusade waged against the cause of Missions. If we are to believe the *Edinburgh Review*, "the inhabitants of Tahiti are still as much savages and barbarians as ever; or rather, they are worse; that the only effect of the change produced amongst them, has been to *degrade Christianity* to the level of the most brutish idolatry, without making one step towards raising these miserable idolaters to the rank of Christians," &c. Who the writer of this article is, we know not; but a more bare-faced untruth was never penned. So diametrically the reverse is the real state of the case, that the *New Monthly*, after candidly avowing the hostility of those views of missions, which the writer had formerly entertained, and stating that he now cheerfully yielded to the convictions forced upon him by the evidence of facts, proceeds in the following firm and unhesitating language, to contrast the past and present state of the islands:

"Certainly no parts of the habitable globe have ever exhibited a more ignorant, barbarous, and demoralized race, than the Polynesian Islands, while under the dominion of the idolatrous superstitions which governed them for ages. These dark places of the earth were full of the habitations of cruelty. Infancy and age were alike its victims. There was a perpetual warfare between all their institutions and the well-being of society. The latter maintained a constant struggle even for existence, with the abominable customs which the former embodied and sanctioned. Population was rapidly diminishing, and the fairest

portions of the world were becoming desolate. Man was the only contrast to the lovely scene around him, and it was perfect—a moral ruin made doubly hideous by the blooming Eden which exposed and reproached his deformity. But a change, as salutary as it is wonderful, was wrought by an agency, which the philosophers and moralists of civilized Europe, were accustomed to regard with derision and contempt. The fact can no longer be disguised. The principal Islands of the Pacific have risen to a state of intellectual and social improvement, which has scarcely a parallel in the history of nations; and all this has been accomplished in the brief space of little more than thirty years, by the generous and self-denying labours of a few individuals who embarked from England, but slenderly endowed with general knowledge, ignorant of the languages, habits, and customs of the people they were destined to instruct, and unaccredited by the hierarchy of their native land. They were equally destitute of patronage, wealth, and power, but they were men of sound intellect, of patient industry, and, above all, sincerely and ardently devoted to the faith which had constrained them to become Missionaries."—*New Month. Mag. Aug. 1831.*

Still, however, it may be said, this is only the statement of one anonymous reviewer, opposed to that of another. Be it so; yet it is the statement of one who had previously been labouring under the same ignorance of facts, if not under the same obstinate prejudice and deep-rooted moral enmity, as the other, and who, on his mind being enlightened by the presentation of evidence, which he could not resist, is not ashamed to confess that he had been in the most egregious error on the subject.

But anonymous views and statements apart, let us hear the testimony of a French naval officer, as furnished in a dispatch to his government, dated Matavai Bay, May 15, 1823.

"The state of the island of Tahiti is now very different from what it was in the days of Cook. The Missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the king confines himself to one wife. The women are also admitted to the table with their husbands. The infamous society of the Arrecoys exists no longer; the bloody wars in which the people engaged, and human sacrifices, have entirely ceased, since 1816. All the natives can read and write, and have religious books translated into their language, printed either at Tahiti, Ulitea, or Elmeo. They have built considerable churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear."—*Vindication*, p. 125.

The testimony of another naval captain in the Russian service, of a date as late as 1830, fully bears out the reports sent home by the Missionaries.

"I was quite delighted with the pious people who have been converted from idolatry. They bear a far larger proportion to the inhabitants than can be found in towns and cities in Europe. What I saw and heard of the Christian devotedness of many of the natives, made me feel that my own religion was of a very low standard. I found, alas! that all the natives are not followers of Christ; but as it is in Europe, so it is there, many are still following 'divers lusts and pleasures,' particularly among the youthful part of the population. There were several ships lying near the island (one from London, and the rest from other nations) during my visit; but it appears to me, that the generality of sea-faring men do not like the glorious change which God has wrought among the natives through the instrumentality of

the Missionaries, and the reason is obvious."—*Ibid.* p. 126.

We shall only add one testimony more, that of Sir Thomas Brisbane, late Governor of the colony of New South Wales, whose high official situation offered many opportunities for receiving correct information respecting the state of the islands, and the influence of Christianity on their inhabitants:

"You can, however, declare my favourable opinion, in the strongest terms, of the value I attach to Missionary labours, and the inestimable benefits they have conferred on the vast extent of the population of the Islands of the southern hemisphere.

"Captain Gambler, of the navy, stated to me, that he had touched at various of those islands, particularly at Otaheite, where he found the savages who had succoured Cook, converted to peaceable Christians.

"Were it necessary, I could add various other testimonials in behalf of the inestimable blessings the Missionaries have conferred on mankind."—*Ibid.* p. 127.

With such documents as these before them, our readers will almost believe it impossible that any thing in the shape of contradictory statements could be fabricated and given to the world. Yet, such is the determined opposition of the carnal mind to God and his truth, that statements of this description have been put forth, and are now in the course of perusal, in the "New Voyage" of Captain Kotzebue, a translation of which has recently appeared in this country. It is principally to detect the errors, refute the calumnies, and correct the gross misrepresentations with which this work abounds, that Mr. Ellis has published his "Vindication." For this task no person residing in this quarter of the world could be better prepared; and we hesitate not to say, that he has, in the pamphlet before us, so pilloried the Russian Navigator to the view of the literary

as well as the *religious* world, that if he be not (as we fear he is) lost to all sense of shame, and utterly reckless of moral character, he can never, until he cause his *pecavi* to be heard throughout Europe, make the least pretension to speak the truth. Whether he treats of the position of places, the tides, the geological phenomena, the natural history, or indulges in the descriptive and narrative, the past history or present circumstances of Tahiti, his pages teem with the grossest blunders and inaccuracies, and are made the vehicle of some of the most virulent, malicious, and unfounded attacks on the introduction and influence of Christianity in those islands, which it has yet had to endure. Would it be believed? According to Capt. K. the "New religion was introduced *by force*." "Whoever would not *instantly* believe the new doctrine *was put to death*. With the zeal for making proselytes, the *rage of tigers* took possession of a people once so gentle, *streams of blood flowed—whole races were exterminated*." "It (the religion taught by the Missionaries) has put an end to human sacrifices; *but infinitely many more human beings have been sacrificed to it than ever were to their heathen gods*."

But we will not enlarge our extracts. In Mr. Ellis's pamphlet, our readers will find the most triumphant refutation of all these and other calumnies, and we trust there is no friend or advocate of missions, who has it in his power, that will not avail himself of the opportunity thus afforded him, of acquiring much valuable information relative to the operations of the Missionaries, and that will not use his influence to counteract the effects produced on the public mind, by the circulation of such

manifest falsehoods and misrepresentations.

Did our room permit, we could furnish many interesting extracts, both from the *Journal of the Deputation*, and from the pages of the "*Polynesian Researches*;" but our readers must, by this time, be aware, that nothing more needs to be said to recommend these works to their perusal. We are particularly pleased with this new edition of Mr. Ellis's principal production. Its form is neater and more portable, the price reasonable, and what is more important, the work has a new and improved arrangement, and the interesting information which it contains is brought down to the date of the most recent intelligence. May the worthy author long live to see the cause of missions promoted by his literary, as it has been by his professional, exertions.

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*An Original Essay on the Immateriality and Immortality of the Human Soul; founded solely on physical and rational Principles. By Samuel Drew, M.A. Fifth Edition, carefully revised and enlarged by the Author. London: Fisher, Son, & Co. Newgate Street. 1831.*

THIS acute and highly talented Essay has long since passed the ordeal of criticism, and it would now be superfluous on our part to enter into any disquisition upon its merits; we shall, therefore, content ourselves with recognising an old friend, in this handsome volume, whom we sincerely congratulate upon his appearance improving with his years. Since 1802, when Mr. Drew's work was first published, the sanction of public approbation has been decidedly given to it; and its author, then in obscurity, has been brought forward to occupy a respectable station in the world of letters. Genius, contending with disadvantageous circumstances, is a spectacle which always commands our respect and

sympathy, and we know not a name more deserving a place among those who have successfully pursued "knowledge under difficulties," than that of the author of this valuable Essay. In a neat and modest preface Mr. Drew explains the circumstances in which his book first appeared, and its subsequent history. A copy accidentally falling into the hands of a Bristol publisher, he became desirous of purchasing the copyright, which was accordingly sold to him for a trifling sum. In the providence of God, however, the author has been permitted to see the term of sale, which the law allows, expire, and, consequently, the book has become again at his disposal. It has now undergone, perhaps, his final revision, and is presented to the reading world, with various alterations and additions. It is pleasing to meet with the following statement:

"Advancing in years, the author's probationary period is drawing to a close; and the crisis cannot be remote, that will dismiss his spirit from its earthly abode to the regions of immortality. Associating, then, with the disembodied, detached from all material organization, there can be no doubt that he will see much reason to alter many of his views respecting the momentous subject on which he has written. Although unable to communicate any corrections of what he may then discover to be erroneous in his Essay, he will have new evidence bursting upon him like a tide of glory, to establish, beyond the possibility of a doubt 'The Immateriality and Immortality of the Human Soul.'"—Pref.

We sincerely wish Mr. D. many years of increasing usefulness still, and shall be glad to meet with another product of his literary industry.

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*Eminent Piety essential to Eminent Usefulness; a Discourse, preached at the Anniversary of the London Missionary Society. By Andrew Reed. Third Edition. London, Westley and Davis.*

WHILST we are of one "judgment" with the author of this ex-

cellent Sermon, that no subject "could be more necessary in the present condition of the church and the world," we quite differ from him, when he says, that it would "certainly" have been "easy to have chosen a subject which, in the language of the day, might be more palatable."—PREFACE. The reception which the subject met, both from the pulpit and the press, proves that it is not unpalatable. We mention the author's mistake the more freely, because he must be delighted to find that his fears were not all justified by facts, however they might seem warranted by appearances. That appearances were against the subject, when it first presented itself to his mind, we frankly confess. Indeed, the only reason why we have escaped the error he fell into is, that we have judged from the result of the experiment; whereas, he had to judge from its abstract probabilities. These remarks are not worth, for their own sakes, the space they occupy. They will, however, enable us to slide easily into the tracks of some thoughts which this Sermon has suggested to us. Now, it certainly would not have been either the great or the successful Sermon it is, if the author could have anticipated the acceptance it has met with. Had he even deemed the subject palatable to the public taste, he must have written, however unconsciously, more as under the eye of the public, and less as under the eye of God. Time, rather than eternity, would have given the tone to it, if he could have calculated upon its popularity. Such anticipations, however resisted or disliked, disturb the solemn vision of God and Eternity. We are, therefore, glad that the author had both to do and endure, as seeing only "*Him who is invisible.*"

When will theological writers understand the secret of successful writing. Nothing that is really *true* to nature and to God, and to eternity, can fail to produce a real effect. It will, it must, prove "the savour of life unto life, or the savour of death unto death;" and never the savour of something *between* life and death. This Sermon is at once a proof and an illustration of the fact. It has made active men more devotional, and devotional men more active; and revealed to others their own true character. It has compelled some to doubt their own piety, who formerly took for granted that their hearts were right with God; and led more, whose hearts are in the right place, to lodge them more deeply and habitually with God and eternity. In a word, it has made good men better; and shown to questionable men, the secrets of their own hearts.

So far as this Sermon bears upon the subject of revivals, we like the spirit of it better than the letter. Formal calls to united and extraordinary prayer for revival, and systematic measures to produce an effect, must, of course, defeat themselves eventually. There must, however, be both calls and system, if any means are to be used to produce a better state

of things in our churches. "Eminent Piety" itself, cannot retain its eminence without system, nor spread itself without public measures. Whilst, therefore, we deprecate every thing like *forcing* on a revival in our churches, we maintain that it ought to be urged and forwarded by all legitimate means; and do not hesitate to affirm, that no undue publicity has been given to the subject. We should not have had this Sermon but for that publicity. Whatever chaos, therefore, was in the excitement derived from America, it furnished the author with not a few of the materials from which he has constructed "*a more excellent way*." The impulse threw him into a position on the mount, which made his face shine unconsciously; and thus he himself has given an impulse which will place others in the same position with equal success.

We perceive, on glancing over these remarks, that the aspect is less cordial than our intention. This arises from the brevity imposed upon us by our limits. We do mean to say, however, that we cannot form the conception of a wiser or a better Sermon. It ought to be deeply pondered by all Christians, and especially by ministers.

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## NEW PUBLICATIONS, WITH SHORT NOTICES.

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*The Family Memorial, or a Father's Tribute to the Memory of Three Children, with Remarks and Admonitions; by Stephen Morell, of Little Baddow, Essex.* 1831.

We have heard of an individual (the name, if expedient, could be mentioned,) who on the death of a pious and amiable wife, the treasure of his

heart, during the period of their earthly union—deemed it essential to the display of faith, and to the glory of God, not only to refrain from weeping, but even to rejoice and exult aloud, under the bereaving dispensation.

A finer contrast to this species of fanatical excitement,—for so it must be considered in any case not war-

ranted by such an express command as was given to the prophet Ezekiel, that he might be a sign to the people,—can scarcely be imagined, than is presented in the *tone* of the affecting memorial before us. In the deep feeling which pervades it, blended with the sustaining and animating influence of evangelical principles, and hopes fraught with immortality, we see the finest sensibilities of the man chastened, refined, elevated, and adorned, not by the unnatural violence of mental coercion, but by the sublime operation of *genuine* faith, sanctifying the sorrows of the mind, and shedding the purest beams of gospel light over the appalling darkness of the tomb. Parents may discern, in these pathetic pages, the blessed results of training their offspring for the Lord, and may learn, if such a painful sacrifice be required, to yield them to God in death with meek and adoring submission. The young, too, may see conspicuously inscribed, in the same unvarnished records, the immense value of *decided piety*, its cheering influence in affliction, and its indispensable necessity in the hour of death. Every one who reads these sketches of tributary affection must feel, and by sanctified feeling may improve, and, in the way of spiritual improvement, will at length reach the same consummation of eternal joy to which all who “die in the Lord” do most assuredly attain.

*Addresses for Sunday Schools, with appropriate Prayers, by the Rev. Samuel Wood, B.A. Hunter. 1831.*

*Bible Stories, for the Use of Children, by the same Author. 1831.*

THESE Addresses and Stories are, to use the author's own definition of false teachers, “fair-spoken and civil, and profess to be very good and pious,” but inwardly they contain a mutilated and false representation of gospel truths. The leaven of Socinianism pervades the whole of their doctrinal matter; and consequently the light that is in them is darkness. The only unexceptionable portion of these books is the Address on Humanity to Animals; but we could not recommend the adoption even of this as an *exclusive* topic of instruction for a Sabbath afternoon. For the rest we

leave our readers to judge of their character by the fact, that they contain not the slightest allusion either to the existence of a tempter or the need of expiation for sin, and that they virtually deny the Divinity of our Lord and Saviour Jesus Christ. If, as the writer himself asserts, our Lord “spoke the truth,” and “we may, therefore, believe him,” then are we bound to receive his witness of himself, and to HONOUR THE SON EVEN AS WE HONOUR THE FATHER.

*Counsels for the Communion Table; or, Persuatives to an immediate Observance of the Lord's Supper: with Directions and Encouragements to stated Communicants. By John Morrison, D.D. London: Westley and Davis. 1831.*

WE are not without sanguine hopes, that some valuable accessions will be made to the Churches of Christ, by the perusal of this very neat little pocket volume, in which the author has exhibited the true scriptural nature of the commemorative ordinance of the Lord's Supper. The persuasives it contains to a due observance of the sacred feast are cogent, and calculated to influence those who, from various mistaken grounds of objection, have hitherto been deterred from rendering homage to the Lord Jesus Christ, according to his appointment: “Do this in remembrance of me.”

Dr. Morrison has enriched his own simple and beautiful Counsels by an Appendix, containing interesting extracts on the subject of the Lord's Supper, from the writings of Mason, Owen, Leighton, Dwight, Bishop Sumner, Mrs. Graham, and the Rev. Thos. Scott.

*The Christian's Annual Directory through the whole Bible; with Tables for the Reading of every Day, by which the whole of the Holy Scriptures may be read in a Year. Designed to induce Young Persons to adopt the practice of reading through the Bible annually, and to peruse it through life. By T. Timpson. Westley and Davis.*

THIS little Tract contains some interesting notices of illustrious persons who have been distinguished for their

reading of the Scriptures; observations on the purposes for which they ought to be read; and six tables, exhibiting a plan for their profitable annual perusal, and supplying useful information relative to dates, &c. It cannot fail to be useful, especially to young persons.

*An Essay on Evil Speaking; with an Appendix. By William Shuttleworth. London. Holdsworth and Ball. 1830.*

GREAT credit is due to the author of this very useful essay, for the way in which he has accomplished his task. He tells us, that "he persuades himself that however defective the work may appear to some of his readers, in comprehension, arrangement, execution, and critical unity, it cannot fail to interest and instruct others, as it abounds in citations from numerous eminent authors." To the truth of the latter part of this remark we fully subscribe: Mr. Shuttleworth's quotations are not only appropriate, but in many cases eminently pointed and striking. We do not know a more useful compendium for the large number of persons whose religion has not taught them to bridle their tongues: while such as are not addicted notoriously to the reprobated vice, will find in it many useful hints for the government of what, in the best of men, is rather an unruly member. In passing through this little work, we have noticed one or two expressions not altogether suited to the gravity of essay writing. Perkins, the eminent Puritan, is somewhat familiarly styled *Old Perkins*. We scarcely know the ground of the appellation; not his age certainly, for he lived but forty years. We should not have noticed so trifling a circumstance, were not such colloquial expressions rather too common amongst religious people, who are by no means aware of their effect on men of irreligious character, and of cultivated mind. But blemishes like this are easily removed, and by no means diminish from the substantial excellencies of such a work as that before us.

*Tears, and other Poems. By Daniel Currie. London. 12mo. pp. 70.*  
*Sketches of Genius and other Poems.*

*By D. Corkindale. London. 12mo. pp. 126.*

*The Drama of Nature; a Poem, in Three Books; By Joseph Mitchell Burton. London. 12mo. pp. 187.*  
*Portraits of the Dead; to which are added Miscellaneous Poems. By H. C. Deakin, Author of "The Deliverance of Switzerland." Second Edition. London. pp. 320.*

THE march of Intellect has not overtaken the race of the Poetasters, nor has the torrent of public contempt swept all the metrical pettifoggers from Parnassus. The portentous appearances on the top of this page show that the rainbow has not yet become visible, which can insure the world against floods of rhyme and deluges of blank verse.

The roll of the Dunciad is interminable, and every generation helps to crowd its oblivious records. A glance at the productions before us, with perhaps an exception in favour of the last on the list, will show that if the zeal of the present day, in this particular department, slackens, our authors are not to be blamed.

The doggerel under the title of "*Tears, and other Poems*," boasts only of one redeeming line:

'Long, long before I had a beard.' p. 43.

"Sketches of Genius, and other Poems," stands next. The last lines of the first stanza are very striking. It is but just to say that their promise of excellence is not disappointed by the detail of the performance. The following fragments of two stanzas could only have been produced by one whose taste and refinement are on a par with his other great endowments.

"Tis sad, &c.

To shave on frosty morn with razor blunt,  
When sprinkling wit, 'mongst ladies gay to sputter,  
To breakfast on stale bread and onion-flavour'd butter!"

Mr. Corkindale must have administered some of the ingredients of his breakfast to his friend and fellow-labourer, the author of "*Tears*," &c. But to proceed with this "*sad*" ditty.

"Tis sad to dine on chop-house miseries,  
But ah! your miseries linger still un-  
summed,  
For the sad joint your stomach hath  
disjointed,  
And your grave neighbour has with  
grave you anointed."—p. 41.

The last stanza in the "Farewell"  
to his native land is equally affecting,  
complimentary, and intelligible.

"Farewell; still on my sight and soul,  
Thy cliffs play as they wane,  
But many a long, long year shall roll  
Ere I come back again."—p. 42.

The Bard in Love is a most heart-  
rending spectacle.

"Heaven flung its beauty round thee.  
Which nought could damp, which  
nought could damp!  
Love's silken chains have bound me,  
While burns life's lamp, while burns  
life's lamp!

The following commencement of  
"A Journal, written by the sea side,"  
should attract the attention of the Lord  
Chancellor. It is most ominous.

"How leaps my heart to plunge into thy  
bath,  
Big Ocean!—p. 103.

In an address to the Deity (p. 126,) the poet humbly compares himself to an "animalcule," and it appears to be the height of his ambition to "carol praise" like a "grateful grass-hopper!"

The "Drama of Nature," a blank verse poem in three books, is a well-meaning, but most laboriously dull, work. We defy the most patient reader of 187 pages, to discover a thought which is original, or one line which is poetical, or even musical. In one respect only, in the extraordinary union of tameness with turgidity, of the bombastic with the very essence of pedantic and phlegmatic poverty, can this volume be considered as remarkable.

The display which Mr. Deakin's volume exhibits of metrical dexterity, together with a certain chattering volubility, and some slight excursive-ness of fancy, constitute its chief claims to regard. As the numerous well-printed compositions which it contains, have no "root in themselves," they can have none in nature,

or poetry, and must therefore share the fate of the grass that withereth and the flower that fadeth away. Generally speaking, the sentiment is unexceptionable: but we have not met with any thing worthy of transcription, and when two-thirds of a book of 320 pages, consist of redundancies and metaphors, and the remaining third is devoted to lack-adaisical, or morbid extravagances, criticism would be interminable. If the author, as we hope, be capable of better things, we should be glad to meet him again—at the end of seven years—or a longer term. As for the first trio of pilgrims we fear they will never get out of the poetical slough into which they have fallen!

*Memoirs of Rev. Samuel Kilpin, late of Exeter. With Extracts of Correspondence, and an Appendix, containing a Memoir of his Son.* Hamilton. 18mo. 2s. 6d.

WE cordially recommend this interesting and valuable memoir to the attention of our readers.

Mr. Kilpin was evidently a "man of God," and enjoyed no small share of the Divine approbation.

His "works of faith and labours of love" were of no ordinary character. His talents as a preacher do not appear to have been of the first order; but his affection, simplicity, and zeal gave an interest to his discourses, and rendered him, under the divine blessing, a successful preacher. He laboured most assiduously in the instruction of the young, and in the distribution of religious tracts, and the blessing of heaven rested on his efforts. We feel tempted to make a quotation to illustrate the misery and wretchedness endured by Mr. Kilpin, in common with many of the servants of God, on what are called their "begging excursions."

"Here I am a religious mendicant, driven from my beloved home, solitary, and alone, a wanderer with a life of vagrancy for a season in view. He who sees all things can alone describe my conflicts: I cannot conceive that my poor nerves can remain unbroken a fortnight. I expect to die a martyr to this dreadful business, but I dare not resign my flock who are in such circumstances—it would

be cowardly to retreat at such a period."—Shortly after this, Mrs. Kilpin accompanied her husband. They travelled together, defraying all expenses out of their own resources. They met with great kindness in some places, and were greatly assisted in others, yet such was the anxiety and distress occasioned by the treatment they met with at some quarters, that they exclaim, they would deliberately prefer imprisonment in any of the gaols of the kingdom for one month, than to spend the same period on a begging excursion.

Surely no other argument need be adduced to justify some attempts to prevent the necessity of "begging," for the erection or enlargement of chapels.

He did not "die as a martyr to the cause," as he feared; but his biographer states, that the fatigues and anxieties he endured, "tended much to shorten his life."

Mr. Kilpin's personal, domestic, and ministerial trials were both numerous and painful; but his mind was cheered, amid them all with the hopes and the consolations of religion, and in his death, he bore his desided testimony to the power and blessedness of redeeming mercy.

His son, whose memoirs are appended to the volume, was a youth of extraordinary promise. He was prematurely snatched from the embrace of his parents, just as his precocious talents were developing their power.

*The Christian's Privilege: a Pastoral Address. By the Rev. Edward Mannering, of Holywell Mount Chapel. 18mo. bds. R. Baynes.*

THE design of this serious, faithful, and affectionate address, is to urge believers to a more consistent and diligent walk in the "path of Christian obedience;" and to illustrate the advantages and enjoyments resulting from such a quickened course of procedure. This address contains nothing of so local or special a character, as necessarily to confine it to the members of the Holywell Mount Chapel: it is adapted for Christians of every communion, and will, if read and regarded, be of eminent service to the whole church of Christ.

*The Entire Works of the Rev. R. Hall, M.A., &c. Vol. III. pp. 490. Holdsworth and Ball.*

WE are pleased to announce the third volume of the works of Mr. Hall, though the second in order of publication, which includes his tracts, political and miscellaneous. Besides his celebrated pamphlets on Christianity, consistent with a Love of Freedom, and his Apology for the Freedom of the Press, and some minor pieces, this volume is enriched with the fragments, extending to nearly sixty pages, of an unfinished treatise which defend village preaching, exhibit the impolicy of intolerance, and maintain the right of worship.

This volume abounds with sentiments proper for the present crisis, and we are happy that the editor has departed from the numerical order of the work, to place at once in the hands of our countrymen, a book which exhibits patriotic, philosophical, and Christian principles in most harmonious and elegant combination.

#### LITERARY INTELLIGENCE.

##### JUST PUBLISHED.

The Second Volume of the Rev. Robert Hall's Works (on Terms of Communion), is now ready.

"Balaam," by the Author of "Modern Fanaticism unveiled." One vol. 12mo.

A Discourse on Government, and Kingly Government in particular, in which it is considered how far a Christian King ought to interfere with the Affairs of Religion. By Robert Weaver, Author of Scripture Fulfilled. 8vo. 1s.

The Character, Duties, and Obligations of the Minister of the Gospel: a Discourse, delivered at Devonshire Square Meeting-House, London, before the Members and Supporters of the Stepney Baptist College. By John Kershaw, M.A. 8vo. 1s.

##### IN THE PRESS.

"Saturday Evening," by the Author of "Natural History of Enthusiasm." In one vol. 8vo.: "That day was the preparation, and the Sabbath drew on."

Sir James Mackintosh, we perceive, is engaged to write the brief Memoir of Mr. Hall, and a Sketch of his Literary Character, which will be accompanied by a Sketch of Mr. Hall's Character, as a Theologian and a Teacher, by the Rev. John Foster, Author of Essays on Decision of Character, &c.

"The Prosperity of the Church promoted by social Prayer:" a Discourse, delivered in Claremont Chapel, at the Monthly Lecture, and published at the request of the Ministers. By Robert Hailey, of Highbury College.

A Treatise on the Extent of the Atonement in its Relations to God and the Universe. By T. W. Jenkyn.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

HALF YEARLY ELECTION OF THE  
CONGREGATIONAL SCHOOL.

*We are requested to announce that the Election, which is fixed in the Circular for Thursday the 10th of Nov. is POSTPONED till Tuesday, the 15th of November, as the former day, it has been found, would be peculiarly inconvenient to a large number of Ministers and Gentlemen who are interested in the Institution.* We, therefore, insert the Circular as issued by the Committee making the correction above announced.

The half-yearly General Meeting of Governors of the above Institution will be held on Tuesday, 15th Nov. 1831, at the Congregational Library, Blomfield Street, Moorfields, when four children will be elected. The poll to commence at eleven o'clock, and close at two precisely.

The Committee of the Congregational School, in announcing to its supporters and friends the Autumnal Election of the *twentieth* year of its existence, are constrained to qualify the expression of their gratitude and joy, with the language of astonishment and regret. That the important benefits of the Institution have been secured for more than ONE HUNDRED and THIRTY Children of faithful and self-denying Ministers of Christ; that many of these, from the advantages received in the School, accompanied with the blessing of God, are occupying respectable stations in society, and honourable places in the Church of Christ; that notwithstanding the multiplied difficulties with which the Institution has had to struggle, it has still continued to advance and gather strength, so that the number of youths now sharing its patronage, is greater than at any former period:—these are excitements to pleasure, and demands for thankfulness, of which the Committee are deeply sensible. But, that the advantages of the Institution are so unequal to the number and claims of those for whom they are designed; that its income is still precarious, and barely sufficient for its present expen-

diture; that so small a portion of the Congregational denomination, (whose members are distinguished by their zeal in the cause of general education, and their liberality in other schemes of Christian benevolence,) should have responded to the pressing claims of an Institution intended for the benefit of its own Ministers;—these are facts of which the conductors of the Congregational School cannot speak without equal surprise and lamentation. Still, confiding in Him, whose devoted Ministers they are anxious to encourage and assist, and the advancement of whose glory is the highest reward they desire; the Committee have determined to go forward, and while they rely on the steadfast attachment of those who are already friends of the Congregational School, they respectfully, but earnestly entreat the co-operation of the Ministers and Members of the body at large, for the wider extension of its interests.

The Rev. R. HALLEY and the Rev. J. TURNBULL renewed their kindness in the half-yearly examination of the Boys, previously to the vacation at Midsummer, and their united report, was alike honourable to the Tutor and the Pupils. Eight Candidates now solicit the patronage of the Subscribers, but the Committee regret to state, that the state of their funds will admit of the election of *only half* that number.

Signed by order of the Committee,  
THOS. ADAMS,  
Deputy Sec.

\*.\* The Committee will feel obliged by the attendance of such Ministers and Gentlemen as can make it convenient to be present.

## SALOP ASSOCIATION.

On Oct. 5th and 6th, the quarterly meeting of the Salop Association of Ministers was held at the Rev. T. W. Jenkyn's, Oswestry. On the evening of the 5th, the Rev. Thos. Potter, of Whitechurch, introduced the service with reading and prayer, and the Rev. W. Williams, of Wern, preached

from Ezek. xviii. "on the tendency of right consideration to produce conversion."

On the morning of the 6th the Ministers met for prayer, and also for deliberation on measures for the propagation of the gospel in the county. In the afternoon, the Rev. Mr. Morgan, of Welshpool, prayed, and the Rev. John Pearce, of Wrexham, preached from Eph. v.—"Be ye filled with the Spirit."

In the evening, instead of the sermon usual at these quarterly meetings, a public meeting was held for detailing to the congregation the state of religion in the county. The Rev. Thos. Weaver, of Shrewsbury, prayed, and read the last "Circular Letter" of the Salop Association. Afterwards, six or seven of the ministers present gave an account of the state of religion in their respective districts. Though this was the first meeting of this kind held upon such an occasion, the details proved highly satisfactory to both ministers and people, as making them all more familiarly acquainted with the religious circumstances of the county.

#### NEW CHAPELS OPENED.

April 22d, a goodly company assembled to witness the laying the foundation-stone of the new chapel at Peldon, Essex, by Mr. Hawes, Deacon of the Church at Mersea, when an appropriate address was delivered by the Rev. H. March, of Colchester, who concluded the solemnity with prayer.

July the 27th, this chapel, neatly and substantially built, was opened, when two sermons were preached; that in the morning by the Rev. J. Stratten, of London, from Eph. v. 14; that in the evening by the Rev. J. Churchill, of Thames Ditton, from Gen. xxviii. 17. Rev. Messrs. Burles, Robinson, Hunwick, and Mountford, conducted the devotional parts of the services.

The circumstances which led to this erection were as follow: For more than ten years Mr. G. Churchill, of Mersea, in connection with the Baptist Minister of the same place, had carried on a Sabbath evening lecture in two small rooms of a cottage. The place was frequently so crowded as to occasion, during the summer months,

preaching in the open air; whilst in the winter many went away for want of room. About three years since it pleased God, in his providence, to direct a Christian woman, with her husband, after many year's absence, to visit *her native village*. When she first left it she was a stranger to the gospel, but both of them having since been called to participate in its blessedness, they felt concerned to know in what way they could best promote the spiritual interests of their fellow-creatures. They attended the lecture. Pleased with the simplicity of the service, and the serious attention of the people, they sought several interviews with the above minister, which ultimately led to the purchase of the ground and the erection of the chapel at their sole expense. Nor ought we to omit the generous conduct of a gentleman at Brentford, who though a member of the Established Church, by his kind representations, induced the lady of the manor to enfranchise the ground; which she did for the sum of ten shillings, to be given to a poor man in the village. The place cost £400.; will seat 250 people; and has a Sunday-school of more than 40 children. Ever since it has been opened, it has been crowded to excess.

Not only the poor but most of the principal families in the place attend; and it is hoped that many will, to all eternity, have reason to bless God for a preached gospel. It is to be supplied Lord's day and Wednesday evenings, by Mr. Churchill, and on that part of the day on which there is no service at the Parish Church, several Christian gentlemen from the Rev. H. March's congregation, Colchester, attend, and read a sermon. May the example here set be followed by those whom the Lord has prospered; and may many London tradesmen, *originally from the country*, be led to ask, How can I best promote the Redeemer's cause in the place of my nativity?

On Monday, the 10th of October, the erection of a place of worship was commenced at Henfield, in the midst of an extensive agricultural district in the county of Sussex. Henfield is in the centre of a large tract of country, not very thinly populated, lying between Horsham and Brighton, and

between Cuckfield and Petworth, a place of about 40 square miles, which, according to the census of 1821, contained upwards of twenty thousand souls. Efforts have been repeatedly made in time past, to introduce the preaching of the gospel into this place, but without success. The time, however, seems now to have arrived when effectual exertions may be attempted. The Rev. J. N. Goulty, of Brighton, and his congregation, have, during the last twelve months, directed their attention to this important station, and have planted an acceptable preacher on the spot. The encouragement has been so general, the press of attendants so constant, and the calls for the preaching of the gospel by the inhabitants of the neighbouring villages so urgent, that it has become absolutely necessary to erect a suitable place of worship without delay. The Rev. J. N. Goulty, pastor, together with Mr. Wm. Penfold, and Mr. Sam. Portlock, two of the deacons of the church, assembling in Union Street Chapel, Brighton, laid the first stone in the midst of a large assembly of persons. The ceremony, which was conducted with prayer and praise, the reading of the Scriptures, and an Address on the History of Christianity and of religious liberty in England, excited considerable attention, and there is every prospect of an *efficient* interest being established. Mr. George Hall, who is stationed at Henfield, has opened two other village stations, one about four miles and a half, and the other about five miles distant, in which he preaches regularly.

A considerable part of the amount required for the building at Henfield has been obtained among the congregation of Union Street Chapel, Brighton, in addition to the annual support for which they have liberally subscribed. And the Rev. J. N. Goulty, at the pressing solicitation of the church under his pastoral care, has been prevailed upon to present the case to the liberality of the Christian public.

#### ORDINATIONS, &c.

Upper Banchory is a small rising village in the parish of that name, pleasantly situated on the north side of the river Dee, eighteen miles south-

west of Aberdeen. The surrounding scenery is exceedingly beautiful and picturesque. The banks of the river present a charming prospect of young thriving plantations, intermingled with farm steadings, corn-fields, and green pasture lands. While, from the south side of the river, there are seen in the distance the Grampian mountains, rising ridge above ridge in majestic grandeur. The turnpike road from Aberdeen to the great north road across the Grampians, runs through the village; and several stage coaches to and from Aberdeen pass daily. To the man who loves to gaze on beautiful landscapes, or who wishes to obtain a retired and agreeable residence, Upper Banchory offers much that is pleasing and inviting. In consequence of this, it has of late years become a favourite resort for those who, during the summer months, are glad to make their escape from the smoky atmosphere, din and bustle of the crowded city, to the retirement, pure air, and lovely scenes of the country. But to him in whose heart there exists a Christian and compassionate sympathy for the spiritual condition of his fellow-men, we much fear that the moral and religious aspect of the village and surrounding district will appear in striking and melancholy contrast to the loveliness of the natural scenery. With but few exceptions, such a traveller will find the whole land from Dan to Beersheba dreary and barren.

Nothing can make either this or any other moral wilderness become an enclosed and fruitful field, or a garden of the Lord, but perseverance, zeal, boldness, and fidelity, in preaching the pure gospel of Christ. For this reason it must be to every true lover of man, and zealous friend of the cause of Christ, matter of high gratification, to be informed that, by the recent formation in it of a Christian Church, and the still more recent settlement in that Church of a faithful and laborious minister of the gospel, there has been no small addition to the means for making the moral scenery of the place and neighbourhood to excel far in loveliness and grandeur even the romantic and delightful scenes of Upper Banchory.

The infant cause so recently begun

is in connexion with the Congregational Union for Scotland. But dissent is no new thing in this parish. It can be traced back to a period immediately subsequent to the removal of Dr. Campbell, minister of the parish, to the Divinity Chair in Marischal College, Aberdeen. The doctrine of his successor not giving universal satisfaction, some persons withdrew from his ministrations, and put themselves in connexion with the Burgher Synod. And in the year 1827, a few individuals residing in and near the village of Upper Banchory applied to *The Itinerant Societies for the Counties of Aberdeen and Banff*, for regular supply of sermon every Sabbath in the village. Their request was immediately and cordially complied with. From this resulted, in a little time, the institution of a Sabbath School, the only one at that time in the village. The example of our friends has, we rejoice to say, had a good effect in awakening the attention and zeal of others to the establishing of similar schools, so that now, instead of one, there are several in the parish. Afterwards, through the zeal and liberality of a few individuals connected with the above Itinerant Society, a neat little chapel was built for the accommodation of those who had asked and obtained from the Society regular supply of sermon. This was followed, in the month of October, 1830, by the formation of a Congregational Church. The constitution of such a church is no innovation; for it is as old as the canons of the New Testament. And to the inhabitants of Upper Banchory it should be known, that in claiming for a Congregational Church the high character of being a New Testament Church, we put no new or unacknowledged sense upon any doctrine taught or word employed by Christ and his apostles. We but follow out into practice the principles and interpretation of scripture words proclaimed from the Divinity Chair of the Aberdeen University, by one of the most learned and celebrated ministers that ever occupied, as Pastor, their parish pulpit—the late Dr. Campbell. In proof of which, we beg to refer to the Doctor's published Lectures on Ecclesiastical History.

In the month of June last, the CON-  
N. S. NO. 83.

gregational Church in Upper Banchory having had full opportunity to judge of his doctrine and manner of life, gave an unanimous call to Mr. William Lowe, preacher of the gospel, to take the pastoral oversight of them in the Lord. This call Mr. Lowe accepted. His ordination to the pastoral office took place in the chapel, on Wednesday, the 3d of August last. The solemn and interesting services of the day were conducted in the following manner. Mr. Mackenzie of Bervie, commenced the service, by giving out a psalm, reading the Scriptures, and prayer. Mr. Thomson of Aberdeen, delivered the introductory discourse; Mr. Smith of Blackhills, asked the questions, and offered up the ordination prayer. Mr. Spence of Aberdeen, addressed the pastor; and then Mr. Penman of Aberdeen, the church. Mr. Thomson of Liverpool, concluded the service with prayer. Mr. Hill of Huntly, preached in the evening. *Vide Ordination Service of Mr. Lowe.*

Sept. 21, 1831, the Rev. W. J. Hope, of the Congregational School, Lewisham, was ordained to the pastoral office in the Congregational Church assembling at New Cross, Deptford, Kent.

The Rev. Thomas James, of Woolwich, commenced the services by reading the Scriptures and prayer. The Rev. Jos. Turnbull, B.A. delivered the introductory discourse. The Rev. H. B. Jeula, of Greenwich, asked the questions, and received the confession of faith. The Rev. J. T. Barker, of Deptford, offered the ordination prayer. The Rev. Dr. Fletcher, of Stepney, gave the charge. The Rev. Dr. Collyer, of Peckham, preached to the people, and the Rev. Thos. Timpson, of Lewisham, concluded with prayer.

In connection with the interest felt on this occasion, the hope was indulged that the services of the day might prove eminently conducive to the increasing prosperity of this small but not unimportant station.

On Thursday, September 22, the Rev. E. Brooks, (grandson of the venerable Mr. Brewer, formerly Pastor of the Church at Stepney) was ordained to the Pastoral Office over the Congregational Church, at Kirton, near Boston, Lincolnshire. The Rev. T.

4 Y

Haynes, of Boston, delivered the Introductory Discourse. The Rev. R. Alliot, of Nottingham, offered the ordination prayer, and delivered the charge. Rev. John Pain, of Horn-castle, preached to the people. The formation of the Church, and the existence of a numerous congregation is the result of the divine blessing on the labours of Mr. Brooks; and before him a sphere of promising usefulness is now opened. The views of this young minister were formerly directed to the sacred office in connection with the Established Church; but conscientious scruples respecting several of the offices and formularies of that church induced him to leave her communion, and exercise his ministry amongst Protestant Dissenters.

#### FORMATION OF A CONGREGATIONAL CHURCH AT JEWRY-STREET CHAPEL, ALDGATE.

An interesting service was held at the above place of worship on Thursday evening, Oct. 27th, for the public formation of a Christian Church.

The Rev. E. Prout, the young minister, who is now supplying the chapel with much acceptance, commenced the service with reading the Scriptures and prayer.

The Rev. Dr. Bennett, of Silver Street, delivered a discourse founded on Matt. xviii. 15—20, describing the nature of a gospel church.

The Rev. John Blackburn, of Pentonville, then stated the proceedings,

which had led to the business of the evening, read the names of those who were about to unite, together with the church covenant, the approval of which the parties concerned signified by the holding up of their hands.

The Lord's Supper was then administered to the infant church, in the celebration of which a considerable number of members from other churches united.

The Rev. T. Binney of the Weigh House, then preached to the people from Phil. ii. 15, 16, and closed the solemn and interesting services of the evening with prayer.

It is very gratifying to know that since the re-opening of this long-neglected but eligible chapel, in July, 1830, a Sunday School, has been formed, of about 120 children, and a Christian Instruction Association established, the agents of which visit 236 families. It is expected that an old endowment of £10. per annum will be placed in the hands of new trustees, for the benefit of this chapel, and it is confidently hoped that by the fostering and liberal care of the churches around this will become a prosperous interest.

The revival of religion in Boston, the capital of New England, has been greatly promoted by the formation of new churches in different neglected neighbourhoods: why should not the similar efforts, with the same results, be made in the more needy metropolis of Old England?

### MISCELLANEOUS INTELLIGENCE.

#### AMERICAN CHURCH DISCIPLINE FOR INTEMPERANCE.

A bookseller of Boston, New England, has just published "A statistical table, showing the influence of intemperance on the churches," prepared by the Rev. J. R. Barbour, minister of a congregational church in Newbury, Mass. It is a pamphlet of 24 pages, the table occupying four pages, and the remainder of the work being devoted to notes and remarks. Mr. B. appears to have entered into an extensive correspondence for the

purpose of obtaining the materials for his work. The following statement of the result of his inquiries is from the Boston Recorder:

Of 800 cases of excommunication, reported from 135 churches, 370 were on the charge of *intemperance*; and in 24 other cases, the individuals are known to have become intemperate soon after their exclusion from the church. We may, therefore, safely put down 394 cases out of the 800—6 less than one-half—to the account of strong drink.

Of 834 confessions reported from the same churches, intemperance was confessed in 379. In 32 other cases, the individuals died while under discipline, or are now under discipline for intemperance. As these may with propriety be added to the number of confessions, the whole amount is 411—being six less than one half of the 834.

This is sufficiently appalling; it is enough to impel every friend of Christ and the church, to resolve on abstinence, entire and perpetual, from the cause of such suffering and such dishonour to the Christian name. But it is not all. The influence of intemperance on the churches has been increasing with fearful rapidity.

From 135 churches, some of the returns from which embrace a period of 50 years, 1,634 cases of discipline are reported; in 805 of which—less, by 12, than one-half—intemperance was charged.

From 108 churches, whose returns are for 40 years and under, 1,348 cases of discipline are reported; of which 681 were caused by intemperance; 7 more than half, and 14 more than are charged to all other causes.

From 112 churches, whose returns are for 30 years and under, 1,201 cases of discipline are reported; of which 632 were cases of intemperance exceeding all the other cases by 63.

And from 94 churches, whose returns are for 20 years and under, 841 cases of discipline are reported; of which 480 are cases of intemperance—more, by 119 than all the rest—about *four sevenths* of the whole!

But even this statement is far from exhibiting the whole extent of the evil. How many of the other offences that are matter of discipline, are caused by intemperance, no man can tell. Mr. Barbour says, that judging from his table, and from the letters which he has received from those who furnished the materials, most of which express some opinion in regard to the *indirect* influence of ardent spirits, it is his “deliberate conviction, that at least SEVEN-EIGHTHS of all the offences requiring discipline, that have occurred in our churches for the last twenty or thirty years, have originated directly or indirectly from this cause!” Add to this the influence of moderate drinking on the cultivation of the religious affections, the acquisition of knowledge, and the discharge of duty—and also, in hardening the hearts and blinding the minds of those who know not the truth, both in Christian and in heathen lands, and what a fountain head of iniquity and spiritual death is here

opened upon us! Who will dare to indulge the vile thirst for the poison, that may have been awakened in himself—or to become a pander to it in others—a feeder of the death flame that is kindling up for the destruction, temporal and eternal, of his friends and neighbours!

#### CONDUCT OF THE BISHOPS IN PARLIAMENT.

It has not been usual with us to refer to those questions of politics, about which we may reasonably suppose that our readers entertain a diversity of opinion.

The great measures of Parliamentary Reform is so necessary to a system of enlightened legislation and moral improvement in this country, that, we presume there is scarcely two opinions amongst our readers concerning it. However that may be, it is now notorious, that the Reform Bill was lost in the House of Lords by the votes of *twenty-one* of the lords *spiritual*, although they were cautioned and entreated by Earl Grey, Lord Barham, and other lay peers, of the consequences which would follow the loss of that bill through their votes. The effects of their conduct is a matter of ecclesiastical history, and therefore comes fairly within our province to record.

The tone of remark in the following paragraph may suffice as a specimen of the manner in which the daily journals have commented upon the conduct of their lordships.

“With regard to my lords the bishops, what a chapter have they opened against themselves! Look at the division: had the 21 bishops who voted against the reform of Parliament—had they voted as they ought to have done, and as on lay questions their predecessors have usually voted for the ministers of the KING’S Government, the Reform of Parliament would have been carried, instead of being lost, by a majority of one vote! Will, therefore, no questions occur to the people of England, touching my lords the bishops? Will nobody ask, What business have they in Parliament at all? Will any man from this time forward have the hardihood to reply, The bishops are useful votes in Parliament, as being regular supporters of the Crown. Supporters of the Crown, after such an exhibition of perverseness! No. Then who can devise a fair answer to the question, What right have these *tories ex-officio* to make or mar laws for the people of England? Let them confine themselves to superintending the souls of the faithful, and let them begin with their own.”—*Times*, Monday, Oct. 10.

This passage was only the utterance

of a universal feeling of indignation which has arisen against these ecclesiastical legislators, who have managed to disappoint the hopes both of their Sovereign and the country.

In various places their Lordships have been burnt in effigy; their persons have been rudely insulted by the mob in the streets, while the contempt of the more respectable classes of the community has been manifested, by congregations refusing to hear their own diocesans from the pulpit! Resolutions have been passed at large public meetings expressive of their opinions, that the Bishops should not sit in Parliament; and in both Houses before the prorogation, remarks were very freely made expressive of similar opinions.

Now, as this has always been our opinion, so we are happy to perceive the public mind brought to it by this suicidal act of the reverend Bench, and while we deprecate all rudeness and clamour, we cannot but rejoice in the present state of public feeling. A Bill once passed both Houses for the taking away the votes of the Bishops in Parliament, which was supported by arguments, which seem relevant at the present hour, though a *hundred and ninety years* after they were first adduced. Let our readers judge.

1. Because their Parliamentary business is a great hindrance to their ministerial functions.

2. Because they do vow, and undertake at their ordination, when they enter into holy orders, that they will give themselves wholly to that vocation.

3. Because councils and canons in several ages do forbid them to meddle with secular affairs.

4. Because the twenty-four Bishops have dependence on the two Archbishops, and take their oath of canonical obedience unto them.

5. Because they are but for their lives, and, therefore, not fit to have legislative, power over the honours, inheritances, persons, and liberties of others.

6. Because of bishops' dependency, and expectancy of translation to places of greater profit.

7. Because several bishops have, of late, much encroached upon the consciences and liberties of the subjects; and they and their successors will be much encouraged still to encroach.

8. Because the whole number of them are interested to maintain the jurisdiction of the bishops, which has been found so grievous to the three kingdoms, that *Scotland* hath utterly abolished it.

9. Because the bishops, being lords of parliament, it settles too great a dis-

tance between them and the rest of their brethren in the ministry, which occasions pride in them, discontent in others, and disquiet in the church.

Happy will it be for the truly evangelical and enlightened portion of the Church of England, and the country at large, if this vote of the bishops, which impeded national reform, and disappointed the hopes of the whole empire, shall lead the way for another bill, "*To disable persons in holy orders from exercising temporal jurisdiction and authority.*"

#### SPECIAL MEETING OF THE ECCLESIASTICAL KNOWLEDGE SOCIETY.

At a Special General Meeting of the Friends of the Ecclesiastical Society, held at Barbican Chapel, October 18th, John Wilks, Esq. M. P. in the Chair, for the purpose of making the Principles of the Society better known, and of procuring a more extended circulation of its publications, the following Resolutions were adopted:—

1. Moved by the Rev. Dr. Cox, seconded by the Rev. Mr. Ashton,—That, regarding the principles of Protestant Nonconformity as intimately connected with the purity and prosperity of the Christian Church, and with the real welfare of our country and the world, we rejoice in the existence of a Society, which has for its object a correct exhibition of those principles, and their more extended diffusion.

2. Moved by the Rev. Mr. Burnet, seconded by the Rev. J. E. Giles,—That, for the more effectual accomplishment of the end proposed by this Society, it is desirable that the Committee should be empowered to dispose of a portion of its publications gratuitously, or at reduced prices; and that, to facilitate the measure, further contributions should be forthwith made.

3. Moved by the Rev. W. H. Murch, seconded by the Rev. T. Binney,—That, while constrained, by a sense of duty, to adopt all Christian methods to expose and remove the evils arising from that connexion between the Church and the State, which obtains in this country, this Society regards with abhorrence, the wicked imputation of being allied with men, who, in their attacks on the abuses of ecclesiastical establishments, vainly meditate the destruction of Christianity.

4. Moved by the Rev. Dr. Smith, seconded by the Rev. A. Tidman,—That, with the zeal which we cherish, in behalf of the opinions that distinguish us as Protestant Dissenters, we combine a high sense of the moral and religious worth of many who belong to the Episcopalian establishment of this country.

During the course of the Meeting, donations were announced to the amount of £150. This sum having been contributed in London, the Committee appeal with confidence to their numerous friends in the country. Any who may be desirous of aiding them, either by subscriptions or donations, are requested to forward the same to the Secretaries, 33, Spital Square, London.

#### BIBLE SOCIETY CONTROVERSY.

We beg again to direct the attention of our readers to the Monthly Extracts of the Bible Society which not only contain a list of *fifty* Auxiliary, Branch, or Minor Societies, that have sent in their adherence to the original constitution of the Society, whilst there are but two against it; but also reports the pleasing fact, that with all the clamour raised against it, sixteen new Associations have been formed, approving of the constitution, and uniting to act upon its liberal principles.

#### GOVERNMENT DOCUMENTS RESPECTING CHOLERA MORBUS.

The following papers have appeared in the *Royal Gazette*, and we feel ourselves bound to give them circulation, and beg to invite all our friends on the eastern coasts of the country to give especial attention to that which, under God, may be "their life," and the life of their families.

At the Council-Chamber, Whitehall, the 20th day of October, 1831, by a Committee of the Lords of His Majesty's Most Honourable Privy Council.

Their Lordships this day took into consideration certain rules and regulations proposed by the Board of Health, for the purpose of preventing the introduction and spreading of the disease called the *cholera morbus* in the United Kingdom, together with an account of the symptoms and treatment of the said disease; and were pleased to order that the same be printed and published in the *Gazette*, and circulated in all the principal ports, creeks, and other stations of the said United Kingdom, with a view that all persons may be made acquainted therewith, and conform themselves thereto.

W. S. BATHURST.

The measures of external precaution for preventing the introduction of the *cholera morbus* by a vigorous quarantine, have hitherto been found effectual, but as the disease approaches the neighbouring shores, not only is the necessity of increased vigilance more apparent, but it is also consistent with common prudence that the country should be prepared to meet the possible contingency of so dreadful a calamity. The intention

of the following observations therefore is to submit to the public such suggestions as it appears to the Board of Health should either be immediately acted upon, or so far carried into operation, as that, in any case, the country should not be found uninformed as to the best means of providing for its internal protection.

To effect the prevention of the introduction of the disorder, the most active co-operation not only of the local authorities along the coast in the measures of the Government, but likewise the exercise of the utmost caution by all the inhabitants of such parts of the country becomes indispensably necessary. The quarantine regulations established by the Government are sufficient, it is confidently hoped, to prevent the disorder from being communicated through any intercourse with the continent in a regular channel of trade or passage, but they cannot guard against its introduction by means of its secret and surreptitious intercourse which is known to exist between the coast of England and the opposite shores.

By such means this fatal disorder, in spite of all quarantine regulations, and of the utmost vigilance on the part of the Government, might be introduced into the United Kingdom: and it is clear that this danger can only be obviated by the most strenuous efforts on the part of all persons of any influence, to put a stop to such practices; the utmost exertions should be used to effect this end. The magistrates, the clergy, and all persons resident on the coast, it is hoped, will endeavour to impress upon the population of their different districts (and particularly of the retired villages along the sea shore), the danger to which they expose themselves in engaging in illicit intercourse with persons coming from the continent; and should appeal to their fears in warning them of the imminent risk which they incur by holding any communication with smugglers, and others who may evade the quarantine regulations.

To meet the other objects adverted to in the introduction, namely, to prepare for the possible contingency of the country being visited by this disorder, as well as to assist in its prevention, it is recommended that in every town and village, commencing with those on the coast, there should be established a local Board of Health, to consist of the chief and other magistrates, the clergyman of the parish, two or more physicians or medical practitioners, and three or more of the principal inhabitants; and one of the medical members should be appointed to correspond with the Board of Health in London.

Every large town should be divided into districts, having a district committee of two or three members, one of whom should be of the medical profession, to watch over its health, and to give the earliest information to the Board of Health in the town, whose instructions they will carry into effect.

As the most effectual means of preventing the spreading of any pestilence has always been found to be the immediate separation of the sick from the healthy, it is of the utmost importance that the very first cases of cholera which may appear should be made known as early as possible; concealment of the sick would not only endanger the safety of the public, but (as success in the treatment of the cholera has been found mainly to depend on medical assistance having been given in the earliest stage of the disease) would likewise deprive the patient of his best chance of recovery.

To carry into effect the separation of the sick from the healthy, it would be very expedient that one or more houses should be kept in view in each town or its neighbourhood, as places to which every case of the disease, as soon as detected, might be removed, provided the family of the affected person consent to such removal, and in case of refusal, a conspicuous mark ("Sick") should be placed in front of the house, to warn persons that it is in quarantine: and even when persons with the disease shall have been removed, and the house shall have been purified, the word "Caution" should be substituted, as denoting suspicion of the disease, and the inhabitants of such houses should not be at liberty to move out or communicate with other persons, until, by authority of the local Board, the mark shall have been removed.

In some towns it may be found possible to appropriate a public hospital to this purpose, or should any barrack exist in the neighbourhood, it might, under the authority of the Commander of the Forces, be similarly applied.

Wherever it may be allowed to remove the sick from their habitations to the previously selected and detached building, the houses from which they have been so removed, as well as the houses in which the sick have chosen to remain, should be thoroughly purified in the following manner:—

Decayed articles, such as rags, cordage, paper, old clothes, hangings, should be burnt; filth of every description removed, clothing and furniture should be submitted to copious effusions of water, and boiled in a strong ley; drains and privies thoroughly cleansed by streams of water and chloride of lime; ablation of wood

work should be performed by a strong ley of soap and water; the walls of the house, from the cellar to the garret, should be hot lime-washed, all loose and decayed pieces of plastering should be removed.

Free and continued admission of fresh air to all parts of the house and furniture should be enjoined for at least a week.

It is impossible to impress too strongly the necessity of extreme cleanliness and free ventilation; they are points of the very greatest importance, whether in the houses of the sick, or generally as a measure of precaution.

It is recommended that those who may fall victims to this formidable disease, should be buried in a detached ground in the vicinity of the house that may have been selected for the reception of cholera patients. By this regulation it is intended to confine, as much as possible, every source of infection to one spot; on the same principle, all persons who may be employed in the removal of the sick from their own houses, as well as all those who may attend upon cholera patients in the capacity of nurses, should live apart from the rest of the community.

It should here be observed, that the fewer the number of persons employed in these duties the better, as then the chance of spreading the infection by their means will be diminished.

Wherever objections arise to the removal of the sick from the healthy, or other causes exist to render such a step not advisable, the same prospect of success in extinguishing the seeds of the pestilence cannot be expected.

Much, however, may be done, even in these difficult circumstances, by following the same principles of prudence, and by avoiding all unnecessary communication with the public out of doors; all articles of food, or other necessities required by the family, should be placed in front of the house, and received by one of the inhabitants of the house, after the person delivering them shall have retired.

Until the time during which the contagion of cholera lies dormant in the human frame has been more accurately ascertained, it will be necessary, for the sake of perfect security, that convalescents from the disease, and those who have had any communication with them, should be kept under observation for a period of not less than 20 days.

The occupiers of each house, where the disease may occur, or be supposed to have occurred, are enjoined to report the fact immediately to the local board of health in the town where they reside, in order that the professional member of such board may immediately visit, report, and

if permitted to do so, cause the patient to be removed to the place allotted for the sick.

In every town the name and residence of each of the members of the district committee should be fixed on the doors of the church, or other conspicuous place.

All intercourse with any infected town, and the neighbouring country, must be prevented by the best means within the power of the magistrates, who will have to make regulations for the supply of provisions; but such regulations are intended only for extreme cases; and the difficulty of carrying such a plan into effect on any extended scale will undoubtedly be great, but, as a precaution of great importance, it is most essential that it should be an object of consideration, in order to guard against the spreading of infection.

Other measures, of a more coercive nature, may be rendered expedient for the common safety, if unfortunately so fatal a disease should ever show itself in this country in the terrific way in which it has appeared in various parts of Europe; and it may become necessary to draw troops, or a strong body of police, around infected places, so as utterly to exclude the inhabitants from all intercourse with the country; and we feel sure what is demanded for the common safety of the state will always be acquiesced in with a willing submission to the necessity which imposes it.

The Board particularly invites attention to a fact confirmed by all the communications received from abroad.—viz., that the poor, ill fed, and unhealthy part of the population, and especially those who have been addicted to drinking spirituous liquors, and indulgence in irregular habits, have been the greatest sufferers from this disease, and that the infection has been most virulent, and has spread more rapidly and extensively in the districts of towns where the streets are narrow, and the population crowded, and where little or no attention has been paid to cleanliness and ventilation. They are aware of the difficulty of removing the evils referred to, but they trust that attention thus awakened will insure the most active endeavours of all magistrates, resident clergymen, and persons of influence or authority, to promote their mitigation, and as the amount of danger, and the necessity of precaution, may become more apparent, they will look with increased confidence to the individual exertions of those who may be enabled to employ them beneficially in furtherance of the suggestions above stated.

*Board of Health, College of Physicians, Oct. 20.*

The following are the early symptoms of the disease in its most marked form, as it occurred to the observation of Dr. Russell and Dr. Barry, at St. Petersburg, corroborated by the accounts from other places where the disease has prevailed:—

Giddiness, sick stomach, nervous agitation, intermittent, slow, or small pulse, cramps beginning at the tops of the fingers and toes, and rapidly approaching the trunk, give the first warning.

Vomiting or purging, or both these evacuations, of a liquid like rice-water or whey, or barley-water, come on; the features become sharp and contracted, the eyes sink, the look is expressive of terror and wildness; the lips, face, neck, hands, and feet, and soon after the thighs, arms, and whole surface, assume a leaden, blue, purple, black, or deep brown tint, according to the complexion of the individual, varying in shade with the intensity of the attack. The fingers and toes are reduced in size, the skin and soft parts covering them are wrinkled, shrivelled, and folded; the nails put on a blueish pearly white; the larger superficial veins are marked by flat lines of a deeper black; the pulse becomes either small as a thread, and scarcely vibrating, or else totally extinct.

The skin is deadly cold, and often damp, the tongue always moist, often white and loaded, but flabby and chilled, like a piece of dead flesh. The voice is nearly gone; the respiration quick, irregular, and imperfectly performed. The patient speaks in a whisper. He struggles for breath, and often lays his hand on his heart to point out the seat of his distress. Sometimes there are rigid spasms of the legs, thighs, and loins. The secretion of urine is totally suspended; vomiting and purgings, which are far from being the most important or dangerous symptoms, and which, in a very great number of cases of the disease have not been profuse, or have been arrested by medicine early in the attack, succeed.

It is evident that the most urgent and peculiar symptom of this disease is the sudden depression of the vital powers; proved by the diminished action of the heart, the coldness of the surface and extremities, and the stagnant state of the whole circulation. It is important to advert to this fact, as pointing out the instant measures which may safely and beneficially be employed where medical aid cannot immediately be procured. All means tending to restore the circulation and maintain the warmth of the body should be had recourse to without delay. The patients should always immediately be put to bed,

wrapped up in hot blankets, and warmth should be sustained by other external applications, such as repeated frictions with flannels and camphorated spirits; poultices of mustard and linseed (equal parts) to the stomach, particularly where pain and vomiting exist; similar poultices to the feet and legs, to restore their warmth. The returning heat of the body may be promoted by bags containing hot salt or bran applied to different parts of it. For the same purpose of restoring and sustaining the circulation, white wine whey, with spice, hot brandy and water, or salvolatile, in the dose of a teaspoonful in hot water, frequently repeated, or from five to twenty drops of some of the essential oils, as peppermint, cloves, or cajeput, in a wine glass of water, may be administered; with the same view, where the stomach will bear it, warm broth with spice may be employed. In very severe cases, or where medical aid is difficult to be obtained, from 20 to 40 drops of laudanum may be given, in any of the warm drinks previously recommended.

These simple means are proposed as resources in the incipient stage of the disease, where medical aid has not yet been obtained.

In reference to the further means to be adopted in the treatment of this disease, it is necessary to state, that no specific remedy has yet been ascertained; nor has any plan of cure been sufficiently commended by success to warrant its express recommendation from authority. The Board have already published a detailed statement of the methods of treatment adopted in India, and of different opinions entertained as to the use of bleeding, emetics, calomel, opium, &c. There is reason to believe that more information on this subject may be obtained from those parts of the continent where the disease is now prevailing; but even should it be otherwise, the greatest confidence may be reposed in the intelligence and zeal which the medical prac-

tioners of this country will employ in establishing an appropriate method of cure.

HENRY HALFORD,

President of the Board.

#### CANADA EDUCATION AND HOME MISSIONARY SOCIETY.

The Rev. Richard Miles, late Pastor of the Congregational Church, assembling in St. James' Street Chapel, Nottingham, with Mrs. Miles and their two sons and the Rev. John Smith, A.M. late Missionary of the London Missionary Society, at Malacca and Singapore, with Mrs. Smith and family, sailed from Greenock, on Saturday, 13th August, on board the Canada, Captain Allan, for Montreal. Mr. Miles goes out as a Congregational Minister, to preach the Gospel of the Grace of God amongst our destitute countrymen in that colony. Mr. Smith is engaged by the Canada Education and Home Missionary Society, to form and superintend a literary and theological seminary, for the purpose of training up pious, devoted, and gifted young men for the Christian ministry. May the Great Head of the Church support and bless them in their arduous undertaking. Contributions, or donations of suitable books for the Institution will be most gratefully received. Books, marked "for the Canada Education and Home Missionary Society," may be sent to the London Missionary Society House, 26, Austin Friars, or to Mr. Robert Farie, Argyle Street, Glasgow. Pecuniary contributions, either for the Society's Missions or Seminary, addressed in the same manner, will be received by William M'Gavin, Esq. Glasgow, or William Alers Hankey, Esq. Banker, London.

#### RECENT DEATH.

Died, at his residence King's Road, Grays Inn, on Lord's-day, Oct. 23, the Rev. THOMAS TAYLOR, for many years minister of Carter Lane, London, in the ninety-seventh year of his age. We hope in an early number to give our readers a biographical notice of this venerable minister.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

CONTRIBUTIONS have been received from Rev. Messrs. J. Theobald—H. Kidgell—G. Churchill—J. N. Goulty—John Jefferson—T. W. Jenkyn—Henry Rogers—R. Ashton—Joseph Turnbull—Thomas Adams—H. B. Jenla—E. Barling—Robert Halley—Thomas Price—Thomas Haynes, Also from Messrs. J. B. Williams—A. Allan—Wm. Ellerby—J. L. Hardy, Jun.—Auditor.

We regret that Mr. Pott's communication was accidentally omitted in our August list of acknowledgments. The reason his article did not appear is, that it did not appear to contain any other information than Mr. Bull has supplied in his pamphlet on the same subject.

The length of several of our articles this month again compels us to trespass on the patience of some of our contributors.